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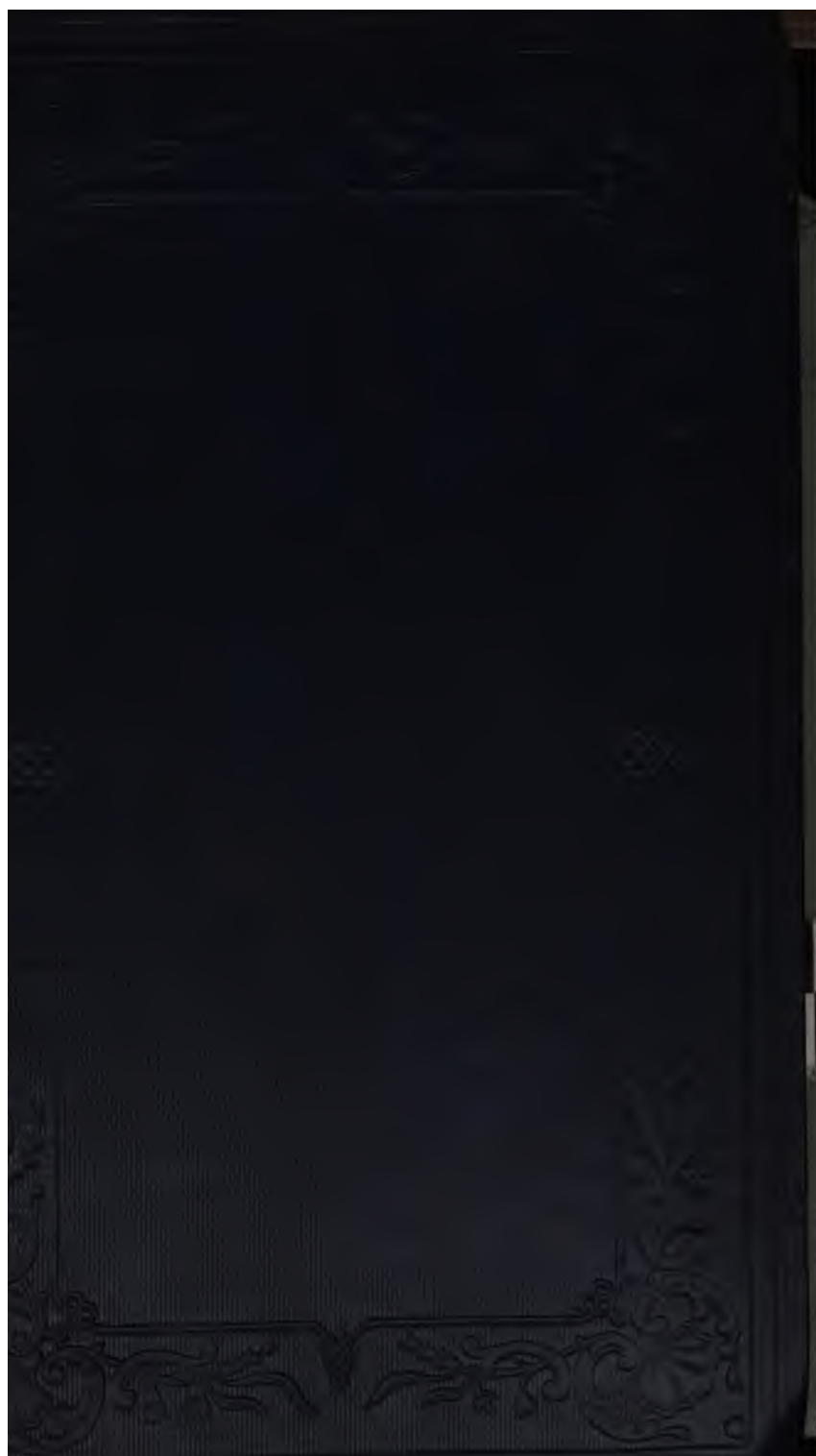
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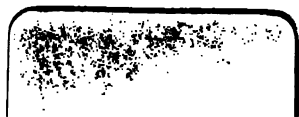
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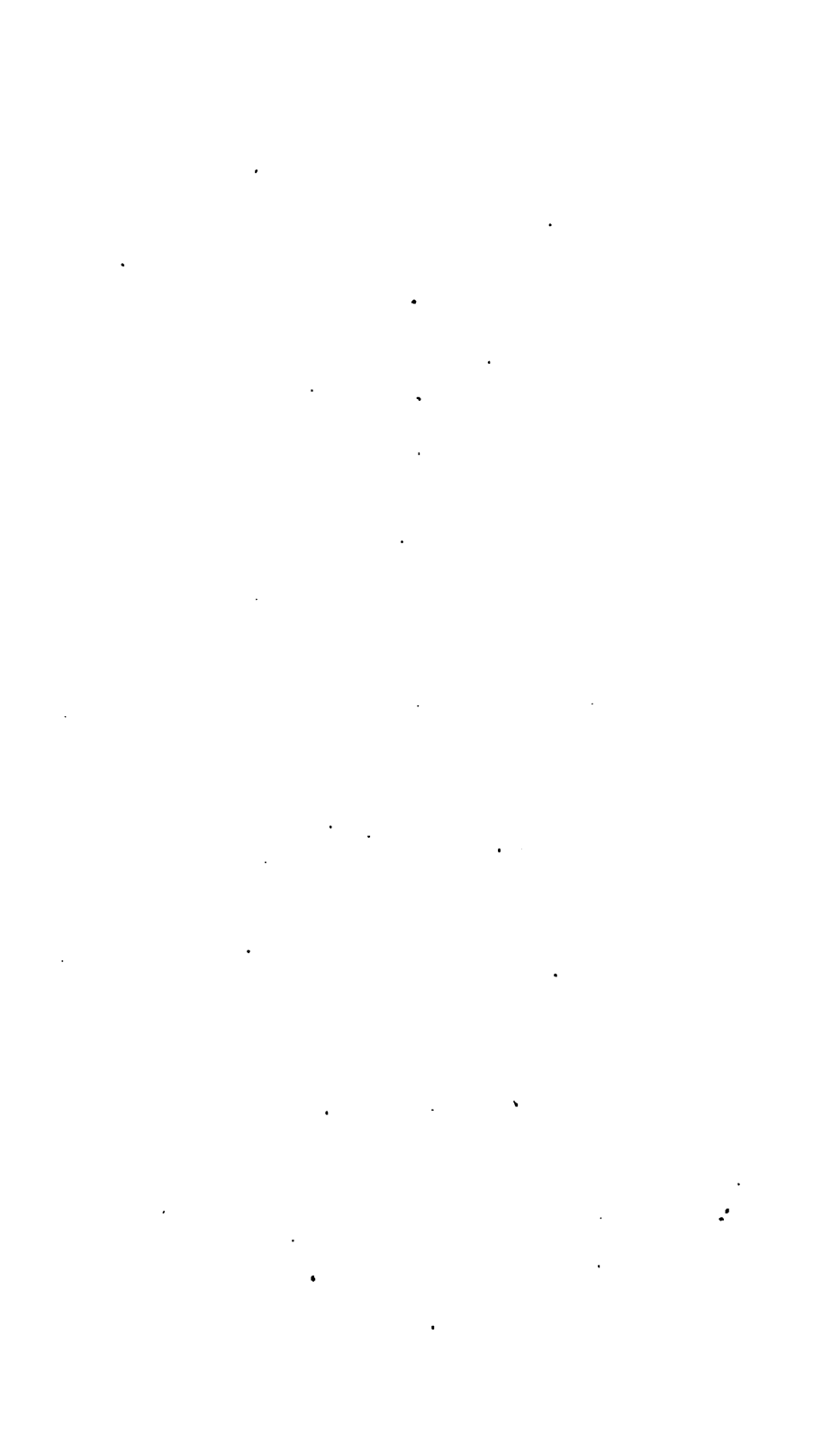




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THE
HISTORY OF THE JEWS
IN
GREAT BRITAIN.

VOL. III

THE
HISTORY OF THE JEWS
IN
GREAT BRITAIN.

BY THE
REV. MOSES MARGOLIOUTH,
AUTHOR OF "A PILGRIMAGE TO THE LAND OF MY FATHERS,"
&c., &c.

IN THREE VOLUMES.

VOL. III.



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HISTORY

OF

THE JEWS IN GREAT BRITAIN.

CHAPTER I.

The Bill brought up to the House of Lords—The Marquis of Lansdowne's speech—The Primate's speech—The Speech of the Bishop of St. Davids.

ON the 5th of May, 1848, the bill was carried into the House of Lords, the Marquis of Lansdowne introduced it to their Lordships' notice, and it was read for the first time. Twenty days afterwards the same nobleman moved the second reading of the bill, and accompanied his motion with the following learned oration :—

“ My Lords, in the outset of the observations with which I shall feel it necessary as briefly as possible to trouble your Lordships, I think I

cannot do better than call your attention to the state of the law upon this subject. It is always convenient, as well as important, when we are about to make, or to consider the propriety of making any change, that we should well understand what is that state of the law which it is proposed to alter. My Lords, you are not called upon to make any change in the constitutional law of the country. That constitutional law prescribes no disabilities whatever. It has been the characteristic of the constitution from its best times, and I trust will continue to be its distinguishing feature, that it abhors exclusions, it rejects disability, it requires those who propose exclusion and disability to make good the grounds on which they make such a proposition. For a long period of English history there was no exclusion whatever. Take your great constitutional acts, take your great constitutional proceedings from the very birth of that constitution, from Magna Charta downwards ; and you will find no enactment disqualifying any of the king's liege subjects from being elected and appointed to the stations which they were capable of filling. But the time did come, when not with the character of a permanent act, not with any pretence

to make it a universal and permanent law, but for temporary causes and for temporary purposes, it was thought fit to enact temporary exclusions. In the reign of Queen Elizabeth the first of those exclusions took place, and certain oaths were prescribed which persons eligible to office or eligible to Parliament were required to take. Subsequently, in the seventh year of his Majesty, King James I, it was thought fit to introduce an Act of Parliament which prescribed an oath and declaration, and here it is to be observed that, not avowedly, not with any mention of the Jews, not with any reference to the situation in which either they or any persons assumed not to be Christians were placed in England, but for another distinct, specific, and, on the face of the Act of Parliament, avowed purpose, namely, to put down Popish recusants, an act was passed in which these words were introduced, the effect of which for the first time—but, as I shall show, not uniformly since—was to exclude persons of the Jewish persuasion from Parliament and from office. That act was passed under these circumstances. Machinations had been recently discovered of a most portentous and alarming character, conspiracies which had for their objects

the subversion of the throne and religion of these realms. It was immediately after the Gunpowder Plot, when discoveries were made, in many of which, persons of the Roman Catholic religion were implicated, and it was known, at least, it was imputed to certain persons of the Roman Catholic faith at that time, that they were not easily bound by any common oath ; and it was therefore thought desirable to frame such an Act of Parliament as should practically exclude them, prescribing an oath which would not admit of equivocation, and by which they would be ineligible to any office, unless they were prepared to swear in unequivocal terms their adherence to the Protestant throne and constitution of this country. For this purpose, without any mention of the Jews, without any allusion to such persons, those words were introduced which no one can doubt was intended as a filter or mesh, through which no equivocation could pass, and which should effectually exclude persons, not because they were bad religionists, but bad subjects of the realm. That was the ground on which the act passed. This act lived through the civil war ; but, after the Revolution, the very first thing that Parliament did, upon the establish-

ment of King William and Queen Mary on the throne, was to consider the subject of oaths ; and the result of that consideration was, that the oaths prescribed were in the language of the act hereby repealed, abrogated, and made void, that is to say, the oaths, including that particular security, which, it is contended by some persons, is a principle of the constitution, calculated to exclude the Jews, were upon full consideration in the very best time of our constitution, distinctly and in terms annulled and made void, not by accident, not at a time when either political party or the Church slept ; not in the heat of the moment when men's minds were diverted from the matter before them, and led to acquiesce in that which is dangerous, from the absence of the precaution and vigilance which point out where danger is ; but, on the contrary, at a time when every constitutional and religious question was carefully weighed and balanced, when there was a great difference of political opinion, when there was a great difference of ecclesiastical opinion, when the difference between what was called the High Church and Low Church were at their utmost heat—upon due consideration, Parliament came to the reso-

lution that these oaths should be abrogated ; and it occurred to nobody to state or think that, if those oaths were abrogated, certain persons not professing the Christian religion would get into Parliament. Such an apprehension was not stated, because such an apprehension was not felt.

“ For thirteen years, and those eminently and by distinction, if any distinction can be made, years in which the principle of the constitution were most weighed and most valued, Jews were admissible to Parliament. Undoubtedly this did not continue ; but why did it not continue ? Thirteen years afterwards, at the close of the reign of King William, and just before the commencement of that of Queen Anne, at a very critical moment, it was thought expedient to revive the oath of abjuration. But let me ask those who look at the history of those times, is there the least vestige of an intention either to exclude Jews or any others, except Roman Catholic recusants and nonjurors ? At that moment, the name of the Pretender being recognized in France, and Louis XIV, then in the zenith of his power, and ready to promote by intrigue, the interests of the Pretender in this

country, it was thought, not unnaturally, to be a period when they should revive the oath of abjuration, for the purpose of excluding Roman Catholics from seats in this and the other House of Parliament; and that being the object, an object precisely analogous to what was held in view at the time the Act of James I was passed, what could be more natural than to recur to that very temporary Act, and introduce the same words to exclude Roman Catholics? Accordingly these very words were carefully copied and inserted in the Act: and thus we find the words revived, prescribing an oath, 'on the true faith of a Christian.' Upon that ground, and upon no other, the accidental introduction of words of this description, certain persons, particularly Jews, though not in name, were excluded from seats in Parliament.

"Such was the state of things till a very recent period, when it will be in the recollection of all your Lordships, a petition was presented, I think in 1830, from the Jews resident in the metropolis, complaining of their exclusion, after your Lordships' had admitted the Roman Catholics and others; removing all impediments that stood in their way, by the prescriptions of

oath and particular declarations they were required to take. That petition met with a favourable consideration ; and a bill was brought into the other House of Parliament by certainly one of the most able, excellent, and religious men I ever knew, the late Sir Robert Grant. That bill did not go through the other House of Parliament, but it was very favourably received at first. Two divisions took place upon it ; in one, the majority was for, and in the other against the bill ; but in both of these divisions, I find among the supporters of that bill, the names of persons eminent for their attachment to religion, and their great constitutional knowledge ; among others, I find the name of the noble Lord opposite (Lord Stanley), who was then a member of the other House of Parliament. That bill was lost in the Commons. It was again introduced in the following session, and then passed by a considerable majority in the other House of Parliament. It came up to this House, and was introduced by a noble Lord, who I regret is not now present, owing to his advanced years and infirmities ; a nobleman whose high character entitled him to take a lead in questions of this nature, and whose eminent

personal religion gave great weight to his advocacy of such a measure. I mean Lord Bexley. He moved the bill in this House, but it was lost. I have now, my Lords, stated what has passed on this question up to the present time. This bill again sent up to your Lordships, having been carried in the other House of Parliament by three successive and considerable majorities, why then, my Lords, I think I have at least made out a case for your Lordships' giving a serious attention to this subject, and for your well considering whether you ought not to adopt a measure repeatedly brought before you, with the sanction of such names, the support of such authority, and the concurrence of so many circumstances in the state of the world, which should induce you to give a favourable consideration to any practical removal of any existing disability whenever you can with safety. I say you are called upon ; I must add, you will be called upon again and again to take this particular course. This, then, leads me to consider what are the objections to the present bill ; and great as I think the weight to be attached to any objection based on religious feeling, before dealing with what may be called considerations

of expediency, I will not pass over the opinion entertained, more, I believe, by petitioners to your Lordships' House against the Bill, than by your Lordships who are about to vote upon it, that this is a religious question. I contend that it is not so. I contend that there is no precept of religion, no declaration of the revealed will of God, that can in the slightest degree preclude your Lordships from taking, as you are about to take, a view of this question, with reference to its being dangerous, or free from danger, or from settling this important question by agreeing to this measure. Not only do I say there is no such precept, because if I could see any such precept, I believe honestly, far from moving the second reading of this bill, I should be the first to leave such a measure unnoticed on your table, if I did not myself move your Lordships immediately and distinctly to reject it; but there being no such declaration of the Divine will, it being, on the contrary, manifest that from the very beginning, Christianity had the character of adapting itself to existing institutions, although not of a Christian character, disclaiming every sort of interference, finding its strength, and recommending itself by the very fact that it did

not interfere with political questions or political authorities. I ask your Lordships who this people are, whom, I contend, we are not required by any precept of religion to refuse to admit to a participation in civil and political privileges ?

“I have said that the Christian religion has made its conquests, not by any extensions, not by forcible means, not by Acts of Parliament, but by the conviction that it was Divine, by the exhibition of its virtues, by the gentleness and benevolence of its teachings, by the holy and peaceful influence which it has exercised on all who came within its reach. I said, who are those people that we are called upon to exclude from the advantages possessed by Christians ? Are they people with whom we Christians have no relations ? Are they people, again I ask, between whom and Christianity there are no important relations in a religious sense, although they themselves are not Christians ? Can we, my Lords, forget the connexion between them and the religion in which we believe ? Can it be forgotten that theirs is a nation whose religious laws you have adopted ; a nation which for years and centuries has been the means of

laying the foundation of your religion ; a nation which for years and centuries have been favoured by the Almighty, that their religion has been the means of preserving, in the midst of superstition, barbarism, and idolatry, the knowledge of the Eternal, and that God has walked before that people with a pillar of fire, guiding their progress, teaching them to avoid the delusion and snares with which they were surrounded, and enabling them to hand down that state of things to posterity, upon which state of things your religion is based and founded ? Is it necessary for me to remind your Lordships that the commandments of that religion, the laws of that people, are your laws and your commandments, engraven on the stones that are set above the altars of your religion, and engraven on the hearts of the congregations that worship at those altars ? Is this a people then, whom you are entitled to despise as unfit and inadmissible to the rights of fellow-subjects, according to their ability to exercise those rights ? On the contrary, they have filled an important situation in history ; and we are bound to recognize them.

“Formerly indeed, it might be said of the Jews :—

‘*Insula dives opum, Priami dum regna manebant*’

“Though I feel we Christians must add :—

‘*Nunc tantum sinus et statio malefida carinis!*’

“Nevertheless, they are entitled to our best consideration. And, when I am told that there is no relation between this people and ourselves, that we have no relations out of the pale of pure Christianity, I must take leave to dispute such a proposition as affecting a race so eminently distinguished for a brotherly love, that might be called a Christian love, for good feeling and humanity, and for the practice of charity and benevolence. But the other day, I found in a sermon by one of the most eloquent divines ever heard in this country, a passage remarkably applicable, in which the preacher was summoning up a comparative view of Christian virtues as opposed to Pagan virtues ; and I will beg your Lordships to hear but a very few lines.”

The noble Marquis here read a passage from a sermon preached by the Rev. Robert Hall which was to the following effect :—

“‘That one of the most distinguished characteristics of Christianity, as compared with the

wisdom and humanity of Pagan philosophy, was, that the compassionate consideration for the poor manifested by the former, formed no part of the lessons taught by the latter. It never thought of the blessedness of him who considereth the poor; that you might have traversed the Roman empire in the zenith of its power, and while you met with monuments of pride and trophies of war, not one asylum of the poor was to be seen; but that it remained for the religion whose basis was humanity, and whose element was devotion, to proclaim to the world. 'Blessed are the merciful for they shall obtain mercy.'

"That description of Pagan virtue, as distinguished from Christian virtue, could not apply to the Jews. Have they not distinguished themselves by mercy, and charity, and benevolence? Have they not exhibited those attributes described by Mr. Hall as characterizing Christian virtue in contradistinction to Pagan virtue? They are charitable, humane, and generous, supporting several hospitals and benevolent institutions; and if I be told that they are indebted to Christianity, and though not Christians, have imbibed the virtues of Christianity, to that I reply—that if they have so imbibed the virtues


of Christianity, it would be gross injustice not to concede to them that merit of those virtues which they exhibit, even if they have imbibed them from any source whatever. These, I maintain, are persons specially entitled to your Lordships' attention, and their claims are of a nature which deserve our greatest consideration. My Lords, I have shown that they are not precluded from obtaining these political rights by any claims for the interests of religion. It is not any just regard for the interests of religion that prevents us from giving to them the political rights to which they are entitled. Where, then, is the danger to the constitution, if we accede to their claims? Where is the danger to Christianity if we admit them to an equality of political privileges with Christians?

“It has been alleged, that if you pass this measure, and Jews are admitted to seats in the legislature, you will no longer be a Christian Parliament. My Lords, I deny it. You will be still a Christian Parliament, in the same sense that everybody may be so called, considered with reference to that which is its general character and tendency. To enable anybody or anything to obtain a particular character, and

for all useful purposes, it is not necessary that every particular of which it is composed should be homogeneous. You might as well say that the very standard which regulates your commercial transactions should not be called gold, because it contains certain other portions of matter which are not gold, yet the gold so commingled, or alloyed, is the standard of value, it is gold to all intents and purposes of utility : its objects and usefulness are not impaired. How then can any person argue that the introduction of the Jews would so alter the character and tendency which the Parliament of this country always had and I trust always will preserve, namely : to support and maintain not only the existence, but the predominance of the Christian religion ? I never was able to discover why, when a person was enabled to act in concurrence with a large body of other persons infinitely superior to himself in station and numbers, he should be considered more dangerous than while he exists only as an unit in a multitude, or in a separate and independent position. You have already, my Lords, placed the Jews in that independent position ; and what use have they made of it ? You have placed them in positions

where they could be mischievous if they were so inclined ; and what harm have they inflicted on the constitution ? A Jew can be a high sheriff, a juryman, a magistrate, nay more he can be empowered to appoint, aye, and to swear in constables ; and, during the recent disturbance, at least two wards in the metropolis were under the magisterial charge of Jews, and what evil has come of those powers which you have conferred upon them ? Suppose a Jew were to be brought to trial for high treason ; if a Jewish high sheriff had the selection of the jury, it may be said that he might possibly use his influence to save that dangerous character ; but, my Lords, we do not think such an occurrence is probable, we do not fear it ; and even the bare possibility of such a coincidence is no argument against a measure like this. A Jew may be sheriff, magistrate, or juror, at present ; but it is said, that the admission of two or three Jews into Parliament, in an assembly so numerous, will have a serious effect upon the Christian character of the legislature. Now, in my opinion my Lords, it is more dangerous to admit many classes of professing Christians, than those two or three Jews. I say professing Christians, and I may add persons believing themselves Chris-

tians ; You will find acts of the most objectionable characters receiving the sanction of such persons ; and I think that persons of that description are infinitely more dangerous to a Christian Legislature, because they wear the garb of Christians, than if they came openly in another avowed character. I will not multiply instances. You have throughout Europe instances of Jews admitted to, and Jews excluded from, participation in legislation ; and I cannot see the difference as regards the safety of the Christian religion. For the last war in which Holland was engaged, many of the officers and men were Jews ; but did any one, therefore, say that the army of Holland was not a Christian but an infidel army. No one ever put forth such an assertion. You are acting with the grossest inconsistency. In many parts of Her Majesty's dominions, Jews are at this moment sitting as members of the legislature by the authority of the law. In Jamaica or in Canada a Jew may be a representative in the legislature, and by this day's post I have received a newspaper from Ceylon, which states that a Jew is a member of the legislature of that island. Yet the bishops are safe in those colonies : and the religion of each colony is not affected by the fact



that a Jew may be a member of the legislature. Notwithstanding this it is still thought by some, that to admit the Jews would be to contaminate the character of the Christian assembly into which they entered.

“All who have a fair claim to political rights should be allowed to possess them; and, as I have already observed, Christianity does not preclude them.

“My Lords, I am unwilling to detain your Lordships longer; but I will beg of you to look but at the true character of that religion which you profess, and of the laws under which you live; I will beg of you to recollect that that religion was humble and lowly in its birth and origin; that its Divine Founder, in most emphatic and solemn words, says, ‘My kingdom is not of this world;’ and that, by favour of Divine Providence, our religion—not by force and violence, but by gentleness, benignity, and persuasion—has extended its empire, and brought the nations of the earth under the shadow of its authority. And I ask you, if that be the principle which presided over the birth of that religion, and hallowed its progress, shall we now, in the maturity of its strength and power, refuse to admit within the pale of that constitution, in

which Christianity has been and ever must be the predominant portion, a body of persons who can show a fair claim, as useful citizens and as faithful subjects, for admission. I believe that none should be excluded from the pale of the constitution, unless disqualified in a political sense; I think I have shown that none have ever been so; and I therefore have great pleasure in moving the second reading of this bill, believing, as I do, that it will add strength to the constitution, instead of imparting weakness; though believing, also, that the existence of the constitution of Christianity—a predominance, however, which does not require for its support that we should exclude the Jews from those rights to which they are entitled by the fundamental rules of the constitution—rules which were never suspended, unless by temporary acts, passed for temporary purposes.”

The Archbishop of Canterbury’s speech deserves notice, on account of his Grace’s mild, gentle, and beautiful Christian spirit. His Grace observed, that he “founded his objections to the bill upon the interest and peculiar character of the Jews in relation to Christianity, and because the measure was contemplated with conscientious dislike and dread by a large class

of persons whom he regarded as the most valuable members of the community, and who considered it a sort of insult to the religion which they revered and honoured." It is evident that his Grace neither shared in the "conscientious dislike and dread," nor considered the bill "a sort of insult" to the Christian religion, but was influenced, as Lord Brougham expressed it, by "feelings of charity, forbearance, and meekness truly becoming a Christian divine and a Prelate at the head of the Christian Established Church."

The next speech in the House of Lords which deserves to be chronicled, is that from the mastermind of Dr. Thirlwall, the Bishop of St. David's, which displays a great degree of research, critical acumen, and impartial decision. His Lordship said, "He had been anxious to rise immediately after the right rev. Prelate (the Archbishop of Canterbury) had addressed the House; but he must say, that he did not now regret that it had fallen to his lot to follow, rather than precede, the noble Earl who then addressed the House (the Earl of Winchelsea). He was glad that he had not spoken before he had listened to the denunciations which that noble Earl had thought proper to throw out. It had been his fate, on

previous occasions, to accept similar challenges thrown out by the noble Earl. He must confess he was not at all alive to the danger which he had threatened. He did not know to what extent it might be in the noble Earl's power to verify his own predictions ; but he would say, in the language of an infinitely greater man, on a much more momentous occasion, ' the Lord's will be done ; I must do my duty.' He should content himself with a single preliminary remark. If it were supposed that his vote on the present occasion must be governed by one which he had given several years ago, when a similar subject was brought under discussion—although he had never looked back on that vote, which happened to be the first he had the honour to give in their Lordships' House, with any feelings of regret—still he wished it understood that he did not consider himself as bound in the slightest degree by the course which he had then thought it his duty to pursue. As he was not prepared to admit, that by the vote he then gave he had pledged himself to take a step further in the same direction ; so he would apply the same principle with respect to those who adopted an opposite conclusion from that at which he had

arrived. As he conceived it right that they should not be fettered in their deliberation ; so it gave him very sincere pleasure to observe that their Lordships were called on to act under no undue bias or external pressure, which could prevent them from exercising their judgment with the most perfect freedom on the present question. The sense of the country, so far as expressed by the petitions laid on the table of their Lordships' House, had been expressed in a manner which removed the possibility of an appeal to any motive of a questionable nature. It had been asserted rashly, or at all events without the possibility of verifying the assertion, that this measure proceeded from indifference to religion in those who proposed and supported it. Were they to assume that such was the case, the results presented to their observation would indeed be very singular. Looking at the various places throughout the country from which petitions had emanated, they should be obliged to suppose that the spirit of religion was very unequally diffused over the surface of the land—that it was at the boiling-point in some congregations, while it was at the freezing-point in others. He felt no kind of confidence in the

indications of such a rigorous thermometer as that. He thought it was not building on mere surmise, to say he saw the class of persons for whose relief this measure was proposed had not yet ceased to be objects of a very general, hereditary, unreasoning dislike among sections of the community. From what had happened in past times, it was morally impossible that such should not be the case. Looking at the persecution and oppression which that people had suffered in past ages, it was absolutely certain that as such a state of things passed away, it must have left very deep traces in the habits and modes of thinking which prevailed among the people of this country. He did not presume to state whether any of their Lordships were influenced by such prejudices ; all he ventured to say was this, that if it were the case that not one of their Lordships had been affected by it, then he must acknowledge he was the most prejudiced person in their Lordships' House ; for he acknowledged that he had a difficulty in this matter—which, however, he had felt it his duty to resist—and he would have been sorry if he had allowed it to have any weight, so as to overcome his conviction in favour of the conclusion to which he

had come. He made this remark, not so much for its own sake as for the sake of a consideration of much greater import. Much as the subject had been debated, both in print and verbally, he did not conceive that due attention had been paid to this most important point. They were in the habit of hearing it assumed, without any contradiction, that it belonged to the very essence of the Jewish religion to entertain feelings of the utmost aversion and abhorrence towards that person whom they, as Christians, regarded as the object of supreme love and veneration. That opinion, their Lordships would recollect, was the main point put in a petition presented by a noble Earl opposite, proceeding from the General Assembly of the Church of Scotland. That assertion had been the strongest argument on which the adversaries of this measure had grounded their opinions. It was adverted to by the most rev. Prelate who had spoken on the present occasion. It had been put forward, as their Lordships would remember, by that most rev. Prelate's predecessor, as the main ground on which he felt it impossible to consent to any such measure as that now proposed. With the most sincere feelings of respect towards those who were

of that opinion, he must be permitted to say, that he did not believe there was any adequate foundation for that argument. Feelings of bitterness most probably did prevail among persons of the Jewish nation; but he wished to draw their Lordships' attention to this most important point, whether that feeling or doctrine was essentially connected with the Jewish religion or not, whether it was of its essence or simply an accident; such feeling or doctrine might be separated from the Jewish religion, so that the one might exist, as it had existed, and probably did exist, without the other. He should mention a few reasons, which strongly inclined him to adopt that view. First, supposing such a feeling existed, the actual prevalence of the feeling might easily be accounted for. It was nothing but the natural and inevitable consequence of those ages of fierce and furious controversy, and those of persecution and oppression, through which it had been the lot of the Jewish people to pass. However divided such an opinion might originally have been from their religion, it was but natural that under such circumstances it should have grown up. But the question was whether it was held among them as essential to their orthodoxy? He knew no

reason which could be alleged for thinking so, but one. He might be told that the Jews denied the claim of our Saviour to the divine character ; but where in this respect was the difference between the case of the Jews and that of the Unitarians ? Was it not equally true of the Unitarian, that he denied that which we conceived to be according to the plain sense of Scripture, as the undoubted assertion of that Divine Person with regard to his own character. He only desired to place the Jews in this respect on the same footing as the Unitarians, whom they had already admitted.

He was aware that it might be thought inconclusive reasoning to argue for the adoption of a measure from a thing established, and therefore he came to another consideration, which had weighed most with his own mind in determining what course he should pursue on this question. He found a Jewish writer in speaking of our blessed Lord, described him as the victim of a cabal, and of popular outcry, raised under the influence of the Jewish priests and rulers, and condemned to an unjust punishment.

He found in the writings of a Jewish philosopher, who was also most devotedly attached to

the principles of his religion, our blessed Lord, Christ spoken of, as one who had asserted the claims of spiritual religion, in opposition to the formality and hypocrisy which prevailed in high places. He found that Jewish philosopher assuming the possibility that the Jews might become Christians, and still remain as much as ever bound by the Mosaic Law. All this surely justified the inference that the opinion in question was not an essential article of Jewish orthodoxy. It did not appear to him that the present question depended at all on the correctness of the views on which he had animadverted. Had it not been for the discussion which the subject had undergone, and the variety of arguments which had been raised, he certainly should have thought the question before their Lordships one of the simplest and plainest that could be submitted to their consideration. This measure was a measure of relief; it was a measure for removing disabilities imposed upon a class of Her Majesty's subjects. It was, therefore, a measure of that kind which was entitled to their Lordships favour; and if they were called on to reject it, he apprehended that it must be on some very plain, clear, and solid grounds; that in such a

case, they would not be contented with any high, airy speculations, which they all knew might be easily thrown in with a show of substance and solidity, disguised in the form of ingenious sophistry, or of eloquent declamation. Their Lordships had already been reminded that a great constituency had made choice of a Jew as their representative, and that the House of Commons had declared its willingness to remove the only bar which prevented the voice of that constituency from being ratified and carried into effect. It remained now, therefore, for their Lordships to say, whether they would tell that constituency that they should not have the representative of their choice; and the House of Commons, that they should not acknowledge that choice as they desired. If such a measure were to be rejected, some strong grounds of expediency must exist for taking such a course: there must be some plan of inconvenience or danger. But when he inquired what was that inconvenience or danger, he was really almost at a loss to imagine how either should be apprehended. They had been told, that adopting this measure was inconsistent with Christianity. They were told it was a measure dangerous, and which might possibly be ruinous, to the interests

of the Church. When they were told that they ought to reject the measure on the former ground, he should like to know in what consisted the danger to Christianity. Was it because it belonged to the conscience of the legislature to regulate the Christian religion, that the state had power over the doctrines of their religion, or was it that there existed any ground for apprehension, lest under the influence which might be introduced into the legislature by this bill, Christianity might be proscribed and persecuted. Such notions only needed to be mentioned for their Lordships immediately to repudiate and reject them: and he conceived that such danger never for a moment could be seriously apprehended. But it certainly had been intimated that they would be exposing Christianity to the danger, if not of injury, at least of insult. Could it really be imagined that persons introduced under the operations of this measure into the House of Commons would be so indifferent to the feelings of those around them, and also to the feelings of the constituencies whom they represented, that they would be willing, if an opportunity presented itself, to offer insult to the Christian religion? There was another ground of objection, which he would be loath to

touch upon, though it was one on which the noble Lord had dwelt with considerable emphasis, namely, the danger to which they were exposing themselves, in that noble Lord's opinion, by showing a mark of respect to a people, whom he said they ought to consider as remaining monuments of Divine wrath.

One might be disposed to treat such views with ridicule, were it not for the risk lest a portion of that feeling with which the argument was regarded, might by possibility be transferred to the sacred subject on which it touched. If there were punishment in store, it might rather be for the crimes of which this nation had been guilty in times past against the ancestors of this people, than for any indulgence which might be given them. He was sure they had incurred heavy guilt in times past; he was not so sure that the debt had been duly acquitted. Then danger it was said threatened the Church of England from this measure. The question was whether there was any new danger introduced by this bill which did not exist before. He did not see that any new danger would be introduced by this measure. He would not, however, dwell upon this point. He had read a great

many speeches and pamphlets on the opposite side of this question, but he had never read one without seeing the assertion that this was a question as much of expectancy as of principle. Now he was far from underrating the importance of principle ; but he must say, that if he were to estimate the value of principle by the sort of arguments with which its name had been connected in the course of the discussion on this measure, he should be inclined to think that principle must be something opposed to reason and experience ; and if it was a thing of such a nature, that the more one was ignorant of the facts relating to a measure, the more likely he was to lay hold of the principle, then, most certainly, in the present case, he should say that principle did lie all on the other side of the question. But he could not attribute the dignity of principle to any of the arguments which he had seen used in opposition to this measure. With the utmost respect for the persons who had used them, he could not consider them as anything more than a tissue of ingenious sophisms and fallacies. Some of these, indeed they had heard in the course of that debate and he had no doubt they would hear a great

many more. They had heard, for example, that this was a bill which tended to unchristianize the legislature. Now how often had it been observed, and how little had it been controverted, that the legislature, after this measure was passed and carried into operation, would remain Christian, exactly to the same extent and precisely in the same proportion as if the country was Christian. They were not now for the first time unchristianizing the legislature. That was done some two hundred years ago ; and he would ask their Lordships to remember by whom that was done. Perhaps they would permit him here to mention an anecdote that some of their Lordships might not be familiar with, one resting on the testimony of an eye witness, Sir Paul Briant, and which was related in "Spence's Anecdotes of Books and men." It was there mentioned that a meeting took place between the Protector and a body of the clergy of London, whom he had called together to deliberate on the question as to who had the right of building a synagogue in London. It was stated that on that occasion the clergy inveighed against the Jews as a cruel and accursed race ; but he asked them, in the

first place, whether they did not hold the belief that the Jews were one day to be brought within the pale of the Christian Church? and in the next, whether they did not think it was the duty of every Christian to promote that good end by all the means in his power? As might be supposed, the clergy answered both questions in the affirmative, and then he proceeded to ask if there was not a greater likelihood of such an object being attained, if the Jews were brought into a country where they would have the advantage of seeing the Christian religion professed and practised in its present form, than if they were suffered to remain in other countries where it was disfigured by numberless corruptions. It was added, that "he silenced the clergy." He did not wish to say that there would be a dissimilar effect at this day with respect to this measure, nor did he quote the anecdote with such a view; but to point out to their Lordships how little it could have entered into the mind of that great man, that by the measure he was then desirous to introduce, though he must have known that he was about to settle in this country a body of persons who would remain to all time a constituent part of

its population, notwithstanding that, how little it entered into his mind to suppose that he was taking a step that would have the effect of unchristianizing the legislature. If it was said that he did not give them all the privileges of Englishmen, all he would reply was, that, considering the difficulty he had in inducing the clergy, and he might add, the merchants, to take the step that he proposed to them, it was morally impossible that the other question could have been concluded, and he therefore left it to posterity. But it was said, that when we admitted to the legislature persons who did not profess the same religion with ourselves, we, to that extent, weakened the religious influence of the legislature, and lessened the security on which the best interests of the community so much depended. He admitted that there could be no such security as that which rested on religious principles; and it had been argued, that this religious principle must be wanting in the Jews. Now no one could deny the importance of religion to the exercise of social duties. No one denied the influence of religion over a man's views of morality, and consequently over his practice. No doubt persons professing different kinds of re-

ligion from that we embraced, for example, the Jews might have taken some views of morality different from those taken by a Christian ; there might be a variance of view on many points ; but after all that, would there not be a large common ground on which no difference would exist between the one and the other. Was it possible to contend that a conscientious Jew would be prevented by his religion from doing his duty towards the public in the capacity of a legislator ? Was it possible to draw so fine a distinction as to say that the motives of that man with regard to public duty would be influenced by his religion in a way different from a Christian ? Equally sophistical was all that had been said about this measure being an innovation upon the constitution of the country, because Christianity was held to be part and parcel of the constitution of the country. He would ask what principle of Christianity in the constitution of the country it was that this measure was opposed to ? He admitted that the old principle of the British constitution was one of absolute and exclusive intolerance. It not only proscribed and excluded from all places of authority and trust the Jew and the infidel, but

likewise the heretic and the schismatic. But he need not say that that exclusive principle had been first relaxed, and then wholly discarded. It was not consistent with fact, with the actual state of the case to represent this measure as an innovation. If anything was clear as regarded this question, it was that the barrier which now happened to oppose the admission of the Jews into the legislature was the creature of mere accident. That barrier was not raised for the Jews, but was destined for another and a totally different party ; and it now remained for the legislature to decide whether that ought to remain to the exclusion of the Jews, which was not intended for them. If they rejected this measure, then they would be making this innovation, and they would be the parties who were really introducing a new principle into the constitution. Another branch of this subject was that which related to the Jewish nationality. It had been said, using the language of Dr. Arnold, that a Jew had no more right to legislate for England, than a lodger had to take part in managing the affairs of the house in which he was harboured. This opinion of Dr. Arnold had evidently been formed on the ana-

logy of the Greek and Roman States, rather than on a view of the actual circumstances of this country. He thought we had been misled by a comparison that it was not unnatural to draw betwixt the condition of the Jews in this country, and those persons who stood in a somewhat similar relation to the ancient States he had named. But another cause, operating still more strongly, had led Dr. Arnold's mind to the conclusion at which he had arrived, viz., the extreme opinion held by him with regard to the identification of Church and State. He thought that the admission of the Jews to the legislature was inconsistent with this his favourite theory, and to that source his political opinions on this subject might, he believed, be most distinctly traced. But not only was the origin of that opinion founded on a view of the subject to which their Lordships were most likely to subscribe, but it was carried to a length to which they would be still less prepared to go. He thought it would be no injustice if the Government of this country were to do to the Jews as the Spanish Government did with regard both to Jews and Morescoes, viz., to transport the whole mass of them to some other country ; but

an opinion derived from such an origin, and leading to such counsels, was not likely to have the weight that otherwise it might have derived from the name of so great and venerated a man. In the same way it had been asserted that not only was the Jew an alien in this country, but that he was not capable of any of the ties that bound an Englishman to his home ; that his home must always be in a foreign land, and that his heart must always be towards the birthplace of his race, the land of Palestine. He believed there could be no doubt that the Jews ever had in hope that, as a people they would yet return to their country, but how this hope was in the meantime to prevent their discharging their duties aright in their adopted country, and exerting themselves to promote the interests of this country in the same way as any other citizens, he could not comprehend. It was inferred that no Jew, as such—no truly religious Jew—could ever desire to be the object of this measure. It had been said that, as a body, the Jews were indifferent to the measure, and that they did not regard it as a boon ; but if they were indifferent to it, it could only be on precisely the same principle, and in consequence of the

same kind of religious associations, which they well knew prevented many men from taking an active part in public life, and who applied to their own case the language of the Apostle—“Here we have no continuing city, but we seek one to come.” Take away the religion of the Jews, and he should like to know what ground of opposition there was to this bill. It was clear that, but for the difference of religion, a complete fusion of the Jews would have taken place with the people of other countries. It would, he believed, have been the same with the Jews as with the other refugees who came to this country from the Continent after the Reformation. He hoped that notwithstanding the denunciations of the noble Lord who had addressed the House from the opposite benches, we should long continue to enjoy the constitution which this country had enjoyed, even although the Jews should not be admitted to Parliament. Although he had taken such an interest in this question as had induced him to prolong his remarks to perhaps an excessive length, he confessed he was not disposed to look forward to the result of this discussion with very great anxiety. He was a believer in the power of truth and

justice, and he was firmly convinced that, in passing this measure, their Lordships would not only consult the interests of justice, but would also not impair the principles of the Christian religion, and would not retard its final triumph. He believed, on the contrary, that by giving their assent to this bill they would hasten the period when the veil would be taken away from the eyes of the Jewish people. By rejecting such measures, they would only weaken and wither the dignity of the Christian religion, and prevent for a brief period the accomplishment of its great mission, that of promoting the glory of God by diffusing peace and good-will among men.

Notwithstanding the goodness of the cause, prejudice prevailed, and the bill was lost in the House of Lords at the second reading.

CHAPTER II.

The opponents of the bill—Sir R. Inglis—Mr. Fox—Mr. H. Faudell—Lord Ashley—Sir T. Acland—Mr. Law—Mr. Hope—Mr. Newdegate—Mr. H. Drummond—Mr. Stafford—Mr. Walpole—The Earl of Ellenborough—The Bishop of Oxford—Lord Stanley, &c.

As it would not be satisfactory to those who think differently, especially to those who spoke differently, to have only the arguments on one side, it is deemed incumbent to give extracts, or the zests of the argumentative speeches on the other side of the question. The opposition side shall, moreover, have the advantage of being read last. Perhaps the best mode will be to give these speeches *seriatim*, as they were delivered in the Houses of Parliament. Sir Robert Inglis is the first on the list.

The learned Baronet said, he had never been so much alarmed at the introduction of this measure as he was now, when it was introduced by the first minister of the Crown. He did not

dispute the merits of the Jews, but he was not inclined to place them in Parliament merely because they were amiable and respectable citizens. Mr. Macauley insisted that privation was punishment. He denied it ; for would any man say that the legislature punished those who enjoyed not the elective franchise, or those who were not qualified to sit in Parliament ? The question was not one between Christians and Jews but between Christians and non-Christians. Now, England for years past had not only had a constitution, but also a Christian constitution, and he defied Lord John Russell to produce a single instance in which the oath of office had not always been taken upon some Christian symbol. It might be true that David Hume and Edward Gibbon, as infidels, would not have scrupled to take at the table the declaration now required by law ! but was that a sufficient argument for blotting out of the statute book a solemn declaration that our first duty, as legislators, was to discharge our duties as Christian men. A Jew could not listen to our form of prayer, in which we called upon Christ to have mercy upon us, without either committing an awful blasphemy, or going

through a deliberate mockery of religion. He would not withhold these concessions from the Jews on account of the smallness of their numbers, if he could believe them just; but as he did not think them so, he thought he had a right to ask whether it was either right or expedient to make them, to twenty thousand, or thirty thousand, or forty thousand persons, at the risk of exasperating three or four millions? He had called the last bill on this subject a bill to enable Mr. Salomon's to become an Alderman of London, and he called this bill to enable the Baron L. de Rothschild to become a member of Parliament. The arguments which the erudite member for Oxford then advanced were to the effect that the Jews were a separate nation, with a separate creed, to prove which, he read an epistle from a Jewish Rabbi, and an extract from the speech of the Duke of Bedford against the Jew bill of 1753. Sir Robert H. Inglis, concluded with a pathetic appeal to the members of the House, by every consideration of interest and duty, to pause before they changed the Christian constitution of the legislature, and before it hazarded the confidence of the people in the Christian constitution of the empire.

Mr. Fox animadverted upon the learned Baronet's speech and combatted some of his arguments, but Mr. F's mode of reasoning did not seem to produce conviction on Sir R. H. Inglis' mind, and as the Baronet considered his arguments incontrovertible, he published then in the shape of a pamphlet, which called forth a very intelligent and masterly reply from an Israelite, Mr. H. Faudell. Those who take an interest in the question should read both brochures, which will enable the reader to see the real value of the *pros* and *cons*.

The next opponent to the bill, who deserves to be noticed, is that unmistakeable friend of the House of Israel, the pious Lord Ashley. His Lordship spoke to the following effect: On this question there was no intermediate feeling in the country; for it was either a feeling of indifference, or of the deepest interest. The prejudices of the present day against the Jews had no connexion with the personal hatred once directed against them on account of their crucifixion of our Saviour, nor even with those prejudices which existed in 1753. The Jew held a high place now in the opinion of society; and the objections against his admission into Parlia-

ment did not rest on such half-forgotten recollections, but on the adherence of the people of England to a principle which his Lordship hoped they would never surrender. His opposition to this measure was not founded on any selfish or persecuting motive, but on a principle of religious truth. He contended, that religion had a great deal to do with politics—that the House knew that fact—and that it proved it by every one of its daily actions. The House was now called upon to break down all the barriers which prevented Jews from sitting in Parliament. No advantage would be gained by such an enactment—no compensation would be afforded for the great shock which it would occasion to thousands of honest and conscientious Christians. Lord John Russell rested his case upon justice. Dr. Arnold denied that the Jews had any claim to emancipation on that ground, and his Lordship had not ventured to say a word in refutation of that denial. The present was altogether a question of principle. It was a legislative declaration, that for all the purposes of public government, of making laws, and of administering public affairs, Christianity was altogether needless. To such a doctrine he could not assent,

even for a single hour. If the Jews had been already in Parliament, he would not have proposed to turn them out; but it was a widely different question to propose to bring them in, and to repeal, for their introduction, an oath which was a declaration of Christianity on the part of the legislature. The noble Lord said, he disclaimed any antipathy to the Jews, and concluded his address with a glowing description of the knowledge, intelligence, literature, and perseverance of the Jews of the present age, both in this country, and other countries of Europe.

Lord Ashley's arguments were answered in able manner by Messrs. Gladstone and D'Israeli, which elicited a warm speech from Sir T. Acland. The worthy Baronet reminded the House that Mr. Hume had often told its members that religion had nothing to do with legislation, and that the less legislation had to do with religion the better. He denied the justice of that principle, and showed that it was never recognised by Queen Elizabeth, William III., or any of our greatest princes. He therefore called upon the House to beware how it broke asunder the ties which bound together religion and legislation, and to reflect on the awful consequences which

might arise from such a violation of sound principle and ancient custom.

Sir Thomas Acland was powerfully seconded by Mr. Law, who took a comprehensive view of the speeches made in favour of the bill. He spoke to the following effect. This measure of admitting Jews into Parliament involved the question whether religious tests should any longer be administered to Members of Parliament before their admission into the House, struck at the vitals of our Christian nationality, and was an infringement of the Christian character of our legislature. He admitted that religious liberty was a principle of the constitution, but it was one of those principles in which individual rights must be limited like all other rights in special cases. He reminded the House that the admission of every Jew into Parliament would displace a Christian and would make room for an infidel or an atheist. He then entered into a very elaborate refutation of the various arguments urged by Lord John Russell the previous night, and based it, for the most part, on the dogmas laid down in the last number of the Quarterly Review. He reminded Lord John Russell that the Government which had passed the Bill for

the Naturalization of the Jews in 1753 had been compelled to repeal it in the next year, and warned him that if a similar reaction should take place now, which was not improbable, the people might demand something more than the repeal of this measure, supposing that it should be carried. He then attacked Mr. Gladstone with weapons borrowed from the same armoury from which he had drawn his missiles against Lord John Russell, asserting that the conscience of that gentleman might well be pricked, after all he had said and written to the University of Oxford, at seeing the word "Christianity" withdrawn from the portals of the constitution. Taking leave of Mr. Gladstone with the passing remark, that his speech was a striking illustration of Talleyrand's saying, that language was given to man to conceal his thoughts, he next ventured to break a lance with Mr. D'Israeli, whose nation of contented Jews in China, eager to support the established religion of that country, he treated with no slight ridicule. He then returned to his original denunciations of this measure, which he considered as more subversive of the best interests of this country than any measure ever yet

proposed to Parliament. It might obtain the approbation of both Houses of the Legislature. The hour of victory might give the ministers the pleasure of triumph ; but the hour of retribution would come, and they might depend upon it that the people of England would not acquiesce in measures of the legislature if it ceased to be wholly or professedly Christian.

Mr. Hope argued that there was no pre-eminence or super-excellence in the Jewish race, which would justify the House in relaxing the "fag ends" of those oaths which were necessary to be taken before any member could take his seat in Parliament.

Mr. Newdegate's mode of arguing against the bill was somewhat different from that of his predecessor. He reasoned that the admission of every infidel and atheist into Parliament was inevitable, if we once admit the Jews, who knew most of the divine revelation given to us, and who nevertheless had rejected it. He then examined the arguments of Mr. Gladstone *seriatim*, and endeavoured to show their futility. Mr. N. hazarded a few statements respecting Jewish dogmas, which called forth clever and severe

strictures from the able pen of the Rev. Dr. Raphall, the then Jewish Rabbi of Birmingham.

Mr. Home Drummond also opposed the bill, but he spoke in a different spirit and reasoned in a different manner from those of Messrs, Hope and Newdegate. He said that in opposing this measure he was not actuated by any of the old prejudices or unworthy feelings against the Jews, whom he admired almost as much as Mr. D'Israeli did. Sooner or later, he was afraid it must be carried; for if the House threw Mr. Rothschild back upon the constituency of London, we should have a recurrence of similar contests between the House and that constituency as had formerly taken place between it and the electors of Middlesex in the time and in the case of Mr. Wilkes. Formerly gold was extracted from the Jew by the thumbscrew; now it was extorted by the more efficient process of a contested election. He admitted that this measure, if carried, would be the triumph of liberalism; but, what was Liberalism? The antagonist of religion. Liberalism was that which set a man free from all obligation to God—which left him at liberty to make out of his own imagination his own God—and which led him

to despise the dogmas of the church which told him there was no truth but that which it taught. He would not venture to read the denunciations of the prophecies; but he would remind Lord J. Russell there was such a thing denounced in scripture as national apostacy. He hoped that we might still say in Parliament that we were Christians; but if this measure passed we could no longer say so. He concluded by declaring that he would not give his consent to a measure which would enact from this time forward that no man should pronounce in that house the name or recognize the authority of Christ.

Mr. Drummond was followed by Lord G. Bentinck, and his Lordship made one of his characteristic speeches on the occasion. Mr. O'Gorman Mahon attacked Mr. Drummond on the assertion that liberalism was synonymous with lawlessness.

At the second reading of the bill, Mr. Stafford appeared as the first and foremost opponent to it, and was energetically seconded by Lord Burleigh. Mr. Stafford spoke to the following effect. The last of three great questions respecting religion must now be answered by the House in the affirmative, or negative. The first

was, "should we persecute?" by which he understood "should we fine, imprison, and execute?" That had already been answered in the negative. The next was having ceased to persecute, having given to all sects tolerance and connivance, should we consent to allow them to exercise the administration of the laws which we had ourselves passed? That had been answered in the affirmative, and as he thought, wisely. The last question which the House had then to answer was, "should we admit them to legislate for us, and to assist us in the enactment of laws for the protection of Christianity?" It was no answer to those who objected to such admission, to say, that we first struggled for a Catholic, and then for a Protestant, and that we are now struggling for a Christian Parliament; for the two first struggles were only struggles of degree, but the last struggle is a struggle of kind. He called upon the House, when it had removed what was now called "the last remnant of persecution," and when it had passed this bill, and had admitted the Jews into Parliament, to determine what it would do with its ordinary forms. Its ordinary forms required that those who wished to secure their seats should write their names on printed cards which

had only two words printed on them, "At prayers." A blank was left for the name of the member. Now, could the name of Lionel de Rothschild ever fill up that blank? If it could, then the sooner such an absurdity was removed the better; but if it could not, would not Lionel de Rothschild have a right to say, "You told me, when I was elected a member of parliament, that religion had nothing to do with politics; why, then, do you call upon me to assist in the worship of one whom I deem an impostor? Again, it had been said that we placed the Jewish decalogue over our altars, and therefore we might safely admit the Jews into the Legislature. But that observation led him to another; we had changed the day of the Sabbath, and had compelled the Jew to shut his shop for traffic both on his Sabbath, and on our own. Now it appeared to him to be a greater hardship to compel the Jews to close their shops for fifty-two days in the year, than to exclude them from Parliament. How then could it be justly urged, that this bill would remove "the last remnant of persecution," when you would still compel the Jews to close their shops for traffic for two months in the year, and that, too, in honour of

one whom they declare to be an impostor. The question then came to this—"Was the House prepared to give up Sunday?" He then adverted, but as he said, with deep pain, to another question which had been asked in the course of this debate. It had been asked what was the great difference between the Christian and the Jew? His answer was this—A Jewish peasant had changed the religion of the world. When he was brought before the tribunals of his country, his countrymen exclaimed, that they would not have him as king to reign over them. Since that time a cry had gone up to Heaven from country after country, "We will have this man to reign over us! We accept the immense array of prophecy as the proof of his glorious godhead. Strong in his rule we will live, and strong in his faith we hope to die." There was, therefore a difference, immutable and eternal, between those who looked on the Cross of Christ as the punishment of a malefactor, and those who looked upon it as the best hope of happiness here, and the only hope of happiness hereafter.

Mr. Stafford's animated speech was met with an equally, if not more animated harangue from

Mr. W. P. Wood. The latter gentleman treated the subject as an expert jurist, and entered fully into the spirit of the law which is said to affect this question.

Mr. Walpole, who took **Mr. Stafford's** view of the case maintained that the legislature must be Christian, in order that the laws might be enacted, and the Church governed on principles peculiarly Christian. This country always had been Christian ; Christianity was a fundamental law of it as a State ; and a fundamental law ought not to be altered, unless a majority of the people called for, and unless the legislature itself approved, its alteration. In grappling with the speech of **Mr. Wood**, he entered into several legal details, to prove that from the time of the Conquest downwards it had always been considered to be an undeniable axiom that Christianity was part and parcel of the law of England. He insisted that sufficient reason had not been given for the changes which was now proposed to be made in the law. He denied that, because we had given the Jews the elective franchise, we ought also to give them the right of being elected : and instanced the case of the clergy, who could elect legislators,

but who could not themselves be elected. The Jew was of a separate creed and interest ; he was not a citizen of this country, but of the world ; he had no land which he could call his own, save the Land of Promise ; and how could it be argued that he ought to be admitted within the walls of Parliament, which even a naturalized alien could not enter ? He next adverted to the argument that the constitution of England was an expansive constitution, and that the Jew ought therefore to be embraced within its folds ; and, in reply, said that though Catholics and Dissenters were admitted into Parliament, we were not divested thereby of our character as a Christian people. He had no feeling of dislike to the Jews ; but, convinced as he was that Christianity was so united with the State that they could not safely be severed, he should abstain from giving his assent to any measure calculated to weaken that union which had contributed so materially to our temporal prosperity and to our moral elevation.

The above are the only speeches, on the part of the opponents to the bill, in the Lower House which deserve noticing. It will be necessary now to take a bird's-eye view of the opposition

in the Upper House. The Earl of Ellenborough is first on the list. The following are his Lordship's own words :—

“ I must say that I never recollect an instance of a measure being submitted to the legislature in which the smallness of the object bore so little proportion to the magnitude of the sacrifice by which it is to be obtained. The principle which this measure would proclaim, namely, that, whatever be the religion of a man, he would be entitled to be a member of Parliament, is destructive of the most important principles of the constitution. The Established Church is the creature of the State ; but Christianity is part and parcel of the common law of the land, identified with, and inseparable from, the State, and I foresee political dangers in this measure, arising from the national and social character of the Jews, who are citizens of the world, rather than citizens of England. It is quite true that they are not aliens, that they do not owe allegiance to another country, but there are no people in the world who can transfer themselves to another country with the same facilities as the Jews. I take a most serious and, I think, not an exaggerated view of the great danger now

impending on this country in its foreign and domestic concerns. It is impossible for me not to feel that we are in a great crisis of the fate of this country. It is impossible, from what we have witnessed, and what we now witness, not to come to this conclusion. We ourselves have had a warning in famine, a warning in general distress, a warning in pestilence, a warning in the divisions among our people, still threatening the dismemberment of the empire. When we look around us we see nations convulsed ; the most ancient and powerful dynasty in Europe crushed in one day ; the great empire of Austria broken to pieces, like the potter's vessel ; we see the disruption of some of the most ancient combinations of territory, of the formations of new combinations of territory ; nor have we the slightest power, reasoning from the past, to calculate in the smallest degree on the action, the policy, or the strength of the several new States which are rising out of the deep in which everything ancient has been absorbed. We see all the great land-marks of nations displaced ; we see upon the Continent society itself shaken to its centre ; we see the wildest schemes for its re-construction by men who, without the smallest reference to the experience of the past, seem to

think they have all wisdom for the future government of mankind. How long are we to remain, separated only by a narrow channel, untouched by the contamination of these evils? I trust your Lordships will apply yourselves to the only path by which the country can be saved; that regarding all the great principles on which the happiness of nations rests in all times, you will forego legislating for private purposes; that, whatever the temporary interests of men or governments, you will take a large view of public affairs; and above all, that you will not deprive yourselves of all right to heavenly aid, by decreeing this night, the desecration of Parliament, and the destruction of the exclusive Christian character of the British Legislature."

Viscount Canning answered the noble Earl's speech, in as zealous a manner as it was made. The Right Reverend, the Lord Bishop of Oxford, was the next, and most determined opponent to the Bill. The learned prelate commenced by saying that he felt in common with many others, who, like him, were about to vote against the progress of this Bill, that he was filling a somewhat invidious position, by assuming the appearance of refusing to his fellow-citizens a right to which it was assumed

they were entitled. The noble Marquis who moved the second reading of the Bill told their Lordships that he moved it as a right to which this portion of her Majesty's subjects were entitled. There was something painful in even seeming to stand in the way of any rights belonging to any one of her Majesty's subjects ; but there was something more than this in the question under consideration. If the Jews had a right to be admitted into Parliament he should be prepared to do right, and, without regard to ulterior consequences, to throw them at once to the winds. But he contended that they had no such right. The right of admission to the office was, strictly speaking, no right at all ; a seat in the legislature was given as a trust to those whom the nation at large believed would exercise it best for the interests, not of themselves alone, but of the community at large. The Jews of England, or their ancestors, had come to sojourn amongst us upon condition that they should not have political privileges ; and, as far as he could understand, Jewish representatives were not necessary to any constituency in England, Scotland, or Ireland. No doubt, there might have been in certain cases, certain ad-

vantages derivable from the election of Jewish representatives. Far be it from him, however, to say that he knew any such instance. He professed to have no knowledge of those "secrets of the prison-house." He repeated, for the information of the noble Marquis, that though he knew nothing about the secrets of the late election for the City of London, yet that he was not without some knowledge of the public history of that transaction. It was pretty well known that it was because the Prime Minister at the head of the Government, finding himself hard put to it for his election, thought it convenient in order to secure his success, to connect himself with a firm where one of the partners found the capital and the other the character.* Declarations in favour of removing Jewish disabilities might, under such circumstances, have

* The Bishop of Oxford, before the closing of the debate, recalled the above expression. His Lordship said that "he was very sorry that he had been led, in the warmth of debate, to use an expression which had borne, as it seemed, an appearance of malice; but he really never meant any malice whatever. The expression had been brought out suddenly, by an expression used by the noble Marquis, by a word which had fallen from him. He took the most public opportunity of saying that he never entertained the smallest idea

been found exceedingly convenient. He was quite free to admit that there might be, and doubtless there were, English constituencies which, influenced by peculiar reasons, very earnestly desired that a bill of this nature should pass into a law. He wished to remind their Lordships that Christianity was not a cold philosophy, but a heartfelt love and affection for the Son of God, the Saviour of the world, in whom it placed its hope and trust of eternal salvation ; but between the Christian and the Jew there was a gulf as wide as eternity itself. If their Lordships passed the bill they would take the foundation from religion, and they would send a shock quivering through every institution of this country, which would not cease until it shivered them all into fragments. He besought their lordships to think and pause—he besought them not to pass the bill—he besought them to beware, lest under the influence of kindly frailty,

that the noble Lord, the first Lord of the Treasury, had been privy to any bribery whatever, or that any other noble Lord, Member of the Government, or otherwise, had been so ; and he now begged leave to withdraw the words altogether." See Hansard's "Parliamentary Debates." Vol xcvi. p. 1405.

they did that which would lead sooner or later to the separation of Church and State.

The Earl of St. Germans answered the learned prelate's speech, and endeavoured to show that the Bishop's apprehensions owed their existence to a false alarm.

The most formidable opponent in the Upper House was Lord Stanley. His Lordship brought to his task his great abilities, and treated the question in a masterly style. His Lordship said he could have been well satisfied to leave the decision of this question upon the able speech of the Right Reverend Prelate, the Bishop of Oxford, but he felt it imperative not to give a silent vote while any possible argument remained unstated.

Until a very recent period, previous to the time of Elizabeth, this country was not only exclusive on the ground of religious belief, but the uniformity of religious belief was secured by far more stringent laws than the refusal of a seat in the legislature. At that period, so far from the Jew having a right to a seat in the legislature, he had no right to set his foot on British soil. It was quite true that the terms of the statute were addressed to the only class of non-con-

formists in those days, viz., Popish recusants, and had nothing whatever to do with the Jews. But it was said that in the time of William and Mary, the statute was abrogated for thirteen years, and that during that period there was no obstacle to the Jew being in Parliament. It was quite true there was no form of oath, "on the true faith of a Christian," during thirteen years; but it was also true that, during those thirteen years, there were no means by which the Jew could obtain letters of naturalization, which was a first preliminary to his obtaining a seat.

Lord Campbell.—"It was not needed, if he were born in England."

Lord Stanley.—"Well, suppose he had been born in this country, where was his power to hold freehold property, and where was his freehold qualifications for a seat in Parliament? Was there not an oath, too, administered on the New Testament? And, although these absolute impediments existed, the noble Marquis told them, that, because for thirteen years the words 'on the true faith of a Christian' were removed, the Jews might have then sat in Parliament; a circumstance which it was absolutely impossible to conceive; because, as had already

been said that night, if a Jew had presumed to offer himself as a candidate for any city, town, borough, or county in England, he might have got through his first sentence, but he would not have got through a second. He would not detain their Lordships, however, by entering on the historical points of the discussion ; but what he did lay stress upon was this—in which he entirely concurred with the right reverend Pre- late—that a seat in Parliament was not a right to which every person was entitled, but a privilege which the State conferred upon those persons who were properly qualified. Then came the question, what were the proper qualifications for a legislator in a Christian country ? If it were true, indeed, that it was an inherent right to which every British subject was entitled, then he asked, what became of the pecuniary qualification—the law which required that members should be of a certain age—and the right to exclude women ? With the exception of the right reverend Prelates, who, be it observed, held seats in that house because it was a Christian assembly—with that exception, every clergyman in the church became debarred from a seat in that House. And why did these exclusions

exist? Because they supposed that women and minors, and persons who had not the required property qualification, were not qualified for the task of legislation. He admitted that the property qualification was an arbitrary one; but it was assumed that persons who had such qualifications had a stake in the country, and were likely to have received an education that would enable them to give a free, independent, and deliberate and conscientious verdict in respect to the affairs of Parliament. But suppose the right were inherent in every British subject, this restriction was manifestly unjust; and yet no one disputed the right of the legislature to affix that qualification. He would ask, then, was it not even still more fitting that they should demand the further qualification of a profession of Christianity from the representatives of a Christian assembly in a Christian country? A sincere Jew must desire to see our religion trodden in the dust. He did not speak of mere nominal Jews or Christians, whose religious opinions were like their garments, which they could take off and on at their pleasure, but in which their heart, judgment, and conscience had no part; but he spoke of the sincere followers

of the law of Moses. He admitted that Judaism and Christianity had much in common. He admitted that the "law was our schoolmaster;" but he begged their Lordships to remember that it was "our schoolmaster to bring us to Christ." But while we admit the many divine precepts of the Mosaic law, which were held in common with Jews and Christians, he could not forget that of all crimes that were capable of being committed, that of attempting to put any created being upon the footing of the one indivisible God was the one which was visited with the greatest severity by the Jews. The Jew, therefore, must believe either that He whom we worship is, in truth, one with God—as himself God—is one of the persons of the adorable and blessed Trinity, or that he is a convicted malefactor, who was justly condemned by the laws of his offended country. He (Lord Stanley) looked with veneration on the long history and the high literary character of the Jews; he regarded them with interest as the ancient repositories of a portion of the Word of Truth; he believed that many among them, particularly the educated Jews, were conscientious, charitable, well-disposed, and loyal; but he could not consent to place the Jew, with re-

spect to his religious belief or social condition, either upon the footing of any denomination of Christian, or upon the footing of any other British subject. It was said the opponents of the measure had cut the ground of argument beneath their feet by the admission of various denominations. The noble Lord had spoken of "the ambiguity of Christianity itself," and the right reverend Prelate had alluded to the subject in terms which he had heard with surprise. He did not understand the Unitarian's reading of Scripture. But if they were to tell him he was not a Christian, he would at once repudiate that imputation; he would say, that he looked on Christ as a Teacher sent from God, and that he received the Gospel as the Word of God, and placed in them his belief and his hopes of salvation. When the question was raised with respect to the Roman Catholics years ago, he remembered an appeal made on their behalf in the other House of Parliament:—"True it is, that on minor points, and some of them not unimportant, they differ from you,—they superadd to what you believe,—they put glosses on Scripture which you will not receive, but reject as fond things vainly imagined; yet remember that the Protestant and the Ca-

tholic, when they go to fight for the same country, go with the same belief in the same Saviour, and the same confidence in the same God. They go with the same belief in all the fundamental principles of their religion; and if it be the will of God that there and then, they and you should die together, they hope for forgiveness for their sins; they hope their souls will rise to immortality through the same Gospel and the same Redeemer." These were sentiments in which every denomination of Christians concurred. The noble Marquis referred to a vote he (Lord Stanley) had given in 1830, for the removal of Jewish disabilities. Because that was a bill for the removal of Jewish disabilities, and this was a bill for the removal of Jewish disabilities, therefore the noble Marquis thought he had made out his case. But the noble Marquis did not state that no Jew could possess landed property, could act as a magistrate, could take part in the proceedings of municipal councils, or in the administration of the most ordinary transactions of social life. He (Lord Stanley) voted for the second reading of that bill. The noble Marquis might have traced him to 1833 or 1834, when he gave a cordial vote for the bill introduced by

his noble and learned friend, then Lord Chancellor (Lord Brougham), for the removal of all the remaining disabilities of the Jews, so far as their civil and social condition was concerned. But it was distinctly admitted at the time that the concession of all those social and civil rights could not give any ground for claiming admission to the legislature.

The Marquis of Lansdowne.—“I alluded to the first bill.”

Lord Stanley.—The noble Lord seemed to have examined the matter very accurately. He would take the noble Lord's word for it. But he drew a distinction between enabling the Jew to act under the law and enabling him to take part in making the law. If he were a conscientious Jew, his conscience would give him a bias in legislation to what was not only hostile to the Established Church, but to the interests of Christianity. Then it had been argued that the right of giving the Jew admission to Parliament should reside in the constituencies; and allusion had been made to the return for the City of London. He (Lord Stanley) did not admit that on all occasions constituencies were the best judges as to who were fit representatives;

but still less could he recognize the right of any constituency to fly in the face of the law and elect a person disqualified by law, and then, on the fact of their election of a person so disqualified, to insist that the judgment of Parliament should be overruled. The argument founded on the election in the City of London was one rather against than for the measure. If the City of London had elected a pauper, a minor, or a female, would it have been tolerated that the pauper, the minor, or the female should claim a right to sit in Parliament, because elected by the City of London, each constituency knowing what was best for its own interests? and Parliament must therefore alter its whole course of legislation. The argument could not hold for a moment. Practically, the Jews in this country were not of this country, but of a nation apart. They were temporarily resident within this country, entitled to hospitality and protection, but having no special British interest any more than any special German or French interests. They had the interest of the Jews, they had not British interests; above all they had not Christian interest. Supposing the individual, whom the City of London had returned, had desired to exchange

his title as a foreign baron for that of an English baron. Neither in name, nor in title, nor in undivided interest, was Baron Rothschild to be considered a British subject; and, with all respect to that gentleman, his introduction there would considerably interfere with the deliberations in their Lordships' House. Were they not permitted to speak in strong terms of their adherence to their natural religion, of their determination to uphold the Christian institutions of this country? What a contradiction in terms—to uphold the Christian character of the Legislature, and yet admit a person, to whom any word said in its favour was a direct affront and offence. He (Lord Stanley) apprehended no immediate danger from the admission of three or four, five or six Jews into the other House of Parliament. God forbid they should see them there. But a small minority might turn the scale in favour of a minister; he would feel bound to acknowledge the service. On the other hand, what great object would be gained by admitting two or three rich Jews into a legislature, which for centuries had laboured to maintain the Christian religion? The question their Lordships had to solve was whether they would preserve the Christian cha-

racter of that and the other House of Parliament? If they decided in the negative, a deep and painful effect would be produced on the minds of the people, and, above all, on the minds of the soundest, most reflecting, and most religious portion of the community. They would alienate the hearts of the people from the legislature, and destroy that confidence which the country placed in the deliberations of the Houses of Parliament, as at present constituted. He rejoiced to learn from the speech of the noble Marquis, that he had no considerable apprehensions as to the result. The noble Marquis had thought it right to warn the House that the bill would be brought forward again and again. He (Lord Stanley) hailed that as an indication that the decision of that night would not be in favour of the bill, that again and again it would be submitted to the consideration of their Lordships, and that again and again they would reject the bill.

Lord Brougham, in his own peculiar inimitable style, treated at large the speeches of the Bishop of Oxford and of Lord Stanley.

The reader may now have an opportunity of judging for himself, the merits of the question.

The arguments used on a subsequent occasion, are simply repetitions ; it may be in different verbiage, of those used in the last few pages. One thing will strike the reader of these volumes most forcibly, namely the remarkable analogy between the speeches of 1655 and those of 1848, and it may be of those that will be used in 1851.

CHAPTER III.

The Most Interesting Feature—The Jewish Reform Bill—The New Liturgy—Letter “To the Gentlemen Elders of the Spanish and Portuguese Synagogue”—Bull against the Reformed Prayer-Book—Another Letter “To the Gentlemen Elders of the Spanish and Portuguese Synagogue”—Mr. D. W. Marks’ First Sermon in the Burton Street Synagogue—Bull of Excommunication against the New Congregation—Sir Moses Montefiore’s Letters to the Wardens—Dr. Hirschell’s Certificate—Declaration—Jews for the first time learn to Sympathize with Jewish and Protestant Christians—The Death of Dr. Hirschell—Sir Moses Montefiore a Paradox—The Appointment of Dr. Adler—His Words—His Deeds—His Intolerant Spirit—Is obliged to yield with a bad Grace—The beginning of a New Era.

ONE of the most important features in the History of the Hebrew nation in the nineteenth century, is the reform amongst the Jews in London ; and must therefore be noticed at some length in a

work bearing the above title. For the last twenty years an earnest desire was extensively felt among many influential members of both congregations, viz., the Ashcanazin, and the Sephardim, for reform and improvement in the synagogue worship. Various representations to the same effect, were made to the powers that be in the different synagogues, in order to bring about the desired object ; but the promoters of the scheme only incurred suspicion and disregard from the heads of the congregations. Impatient therefore to bring matters to a crisis, a considerable number of Israelites, from the respective congregations, formed themselves into a separate synagogue, under the designation of "British Jews;" built themselves a synagogue in Burton Street and appointed Mr. D. W. Marks—a very able and intelligent man—as their minister. Mr. Marks' first step was to revise the Hebrew Liturgy. He discovered many passages which he thought unscriptural, and unsound, and he therefore expunged them. He also deemed it necessary to alter the diction of others. The result was the publication of a volume in the month of August, 1841, entitled: "Forms of Prayer, used in the West London Synagogue of

British Jews, with an English translation. Edited by D. W. Marks, Minister of the Congregation."

The learned Editor accompanied the book with a well-written introduction, in which he vindicated the alterations and curtailments which characterized the new liturgy; and moreover treated the authorities of the Rabbies with silent, yet decided, disregard.

The members of the newly-formed synagogue, who were of Portuguese extraction, addressed the same day, the following epistle, "To the Gentlemen Elders of the Spanish and Portuguese Synagogue."

"the Elul, 5601, 24th August, 1841.

"Gentlemen :—Having so often expressed our sentiments both to your respected body, and to the meetings of the Yahidim, on the important subject of the improvements, which, in our opinion, were so much required in our form of public worship, as well as on some other points, and having on so many occasions ascertained your total disinclination to attend to our suggestions, or even to consider our views, we cannot entertain the idea, that our present communication will excite any surprise in your

minds. In fact, we intimated at the meeting of Yahidim, in 5599, (on the proposition being made for the abrogation of Law, No. 1, of the Yahidim), that our object was to establish a new synagogue, on the principles we had so long advocated, and that we adopted this as the best, if not the only course for satisfying our own conscientious scruples, and for avoiding the repetition of discussions tending to excite and foster ill feelings.

“In conformity with these views, and with this avowal, we have, in concert with gentlemen of other congregations, adopted the measures requisite to fulfil our intentions, and having made considerable progress, we thought it right before actually opening the intended place of worship, to lay before you, a written statement of the principles on which it is to be conducted. We take this course, not only out of respect to the congregation of which we are members, but also for the purpose of removing any misapprehension that might otherwise have been entertained respecting our views. In order to preserve proper decorum during the performance of Divine Worship, it is essential that the whole congregation should assemble before the com-

mencement of prayer, and remain until its conclusion. To secure the observance of this regulation, and at the same time to obtain a full attendance of members, as well as of their wives and children, we have determined that the service shall commence at a more convenient hour, viz., on Sabbaths and Holidays, at half-past nine, in summer, and at ten in winter ; also, that the service shall be limited to a moderate length, for otherwise the mind will, in most instances, be unable to maintain, during the entire period, that solemn and devout attention without which, prayer is unavailing. Hence the service, including the reading of the portions of scripture and a religious discourse, will, on no occasion, except on the day of atonement, exceed in duration two hours and-a-half. To bring the service within this limit, and yet to afford time for its distinct and solemn performance, it became necessary to abridge the existing forms of prayer, whilst it also afforded the opportunity of removing those portions which are not strictly of a devotional character. A careful revision on this plan of the daily and Sabbath Prayer-book, has been already completed, and considerable progress has been made with the Festival

prayers. We confidently anticipate that little objection can be raised to these revised forms of service, since they consist, almost without exception, of portions of the existing Prayer-book, together, with passages of scripture. An impartial consideration will convince you that by omitting the less impressive and restraining and blending the more beautiful portions of the Portuguese and German Liturgies, an improved ritual has been formed. The effect of solemn song, in inspired devotional feeling is generally admitted, we have, therefore, determined that the service shall be assisted by a choir.

“To familiarize the rising generation, with a knowledge of the great principles of our holy faith—to teach them their duty as Israelites, and as men, must be considered one of the primary objects of public worship. To accomplish these important purposes, religious discourses delivered in the English language, will form part of the morning service on every Sabbath and Holiday. Offerings may be requisite for the maintenance of the synagogue, but as they do not form an integral part of the service, it is considered desirable that they should interfere as little as possible with the devotional character of the

place, and that they should not, by occasioning interruptions to the reading of the law, mar its effect. We have, therefore, decided on discontinuing the custom of calling up, as it has long ceased to maintain its original objects, viz., that of enabling individuals to read portions of the law. At present, however, it merely affords the opportunity of making offerings, since those called up do not themselves read the law, but only hear it read in common with the rest of the congregation. We have appointed the three great festivals for the offering of the congregation, which with the voluntary offerings on other occasions, will be made on the return of the law to the Ark ; they are to be unaccompanied with personal compliments, and limited to two essential objects ; the relief of the poor, and the support of the establishment. It is not the intention of the body, of which we form part, to recognize as sacred, days which are evidently not ordained as such in scripture, and they have consequently appointed the service for holy convocations, to be read on those days only thus designated.

“ We have already stated, that to effect our object, we have associated ourselves with gen-

tlements of other congregations, thus rendering it requisite to decide, whether the Hebrew should be pronounced after the manner of the Portuguese, or Germans, and under the conviction that the former is the more correct, we have adopted it.

“ One of the benefits anticipated by us from the establishment, we are forming is, that the junction of members of different congregations to which we have already adverted, will lead to the abolition of the useless distinction now existing in relation to those who are termed Portuguese and German Jews, but who, in fact, are neither Portuguese nor Germans, but natives, and in many instances descendants of natives of the British Empire, and we have, accordingly, given the intended place of worship, the designation of ‘ West London Synagogue of British Jews.’

“ Such are the views we have endeavoured to carry into effect, and we earnestly assure you, they have not been suggested by any desire of schism, or separation, (as seems to be implied in some Resolutions passed at a late Meeting of Yahidim), but through a sincere conviction that substantial improvements in the public worship

are essential to the weal of our sacred religion, and that they will be the means of handing down to our children, and to our children's children, our holy faith in all its purity and integrity. Indeed, we are firmly convinced, that their tendency will be to arrest, and prevent *secession from Judaism*—an *overwhelming* evil, which has at various times so widely spread among many of the most respectable families of our communities. Most fervently do we cherish the hope that the effect of these improvements will be to inspire a deeper interest, and a stronger feeling towards our holy religion, and that their influence on the minds of the youth of either sex, will be calculated to restrain them from traversing in their faith, or contemplating for a moment the fearful step of forsaking their religion, so that henceforth no 'Israelite born,' may cease to exclaim, 'Hear, O! Israel, the Lord our God, the Lord is one!'

"In thus establishing a new Synagogue, on the principles hitherto not recognized or approved by your body, we may possibly encounter a considerable difference of opinion, and a strong prejudice against our proceedings; but, having been actuated solely by a conscientious sense of duty,

we venture to hope that on further consideration, our intentions and our motives will be duly appreciated, and that those kindly feelings, which ought to exist between every community of Jews will be maintained in all force between the respective congregations which you represent, and the small body whose views we have herein endeavoured to explain.

“Before concluding, we are anxious to impress on your minds that we are most desirous of continuing to make, through you, a contribution towards the relief of the poor, and to devote some of our time and attention to the superintendence of these excellent institutions connected with the ‘Parent Synagogue.’

“Influenced as we are by a sense of duty to offer our assistance in these works of charity towards our poorer brethren, we should derive no small gratification if, in thus co-operating with you to satisfy the claims of humanity, we should find that we are thereby establishing a bond and symbol of connexion with the old congregation, and assuring you that its welfare will never be a subject of indifference with us, we shall but express the words which we utter so frequently in our daily orisons;—‘May He who maketh

peace in his high heavens, in his mercy grant peace unto us and to all Israel. Amen.'”

The bold step, however, astonished the heads of the residuary synagogues. A meeting was held on the 9th of September, that year, and a sort of excommunication bull against the “British Jews,” indicted by the late Dr. Hirschell, which was however, postponed, in the hope that the “refractory reformers” would return to the mother synagogues. Another meeting was held on the 24th of October, and a bull—of which the following is a translation—issued against the new Prayer-book.

“To all who bear the name of Israel. From the Chief Rabbi, and the Beth-Din of the several congregations of Great Britain.

“Our brethren, the children of Israel, who pursue justice, and seek the Lord !

“Incline your ears to the words of righteousness ; hearken that your souls may live !

“It is known throughout the dispersions of Israel, that the prayers and blessings which we address to the Creator of the world (blessed be His holy name), have been arranged and appointed, by our sages of the great convocation, among whom were some of our Prophets, and

that these forms have been adhered to by the whole house of Israel, from generation to generation, for more than 2,000 years.

“But now behold, we have seen innovations newly springing up, and a new book of prayer, called ‘Forms of Prayer, used in the West London Synagogue of British Jews, edited by D. W. Marks, printed by J. Wertheimer and Co., A.M. 5601,’ in which it is evident to the eyes of all, that the manner and order of our prayers and blessings have been curtailed and altered, and otherwise arranged, not in accordance with the oral law by which we have so long been guided in the performance of the precepts of the Lord, and of which it is acknowledged, that ‘whoso rejecteth the authority of the oral law, opposeth thereby the holy law handed down to us on Mount Sinai, by Moses the servant of the Lord ;’ and without which it is also admitted, that we should have no knowledge of the written law.

“Seeing this evil, we have risen and strengthened ourselves for the service of God, in order to remove and set aside the stumbling block from the path of our brethren the sons of Israel, and hereby we admonish every person professing the faith of Israel, and having the fear of God

in his heart, that he do not use, or in any manner recognize the said book of prayer, because it is not in accordance with our holy law, and whoever shall use it for the purpose of prayer will be accounted sinful ; for the wisest of men hath said, 'That he who turneth away his ear from hearing the law, even his prayer shall be an abomination ;' but he who regardeth his soul will avoid the iniquitous course thereby attempted, and pursue the righteous faith so long trodden by our ancestors. And we supplicate the Lord God of our fathers, to incline and unite our hearts that we may all serve him with one accord, and that he may bring peace and brotherly love among us, and that the Redeemer may speedily come to Zion. These are the words of truth and justice !

(Signed)

" S. HIRSHELL, Chief Rabbi.

" DAVID MELDOLA.

" A. HALIVA.

" J. LEVY.

" A. LEVY.

" A. L. BARNETT."

This step, on the part of the Rabbies, did not crush the newly-formed congregation. On the

contrary, they steadily persevered in the path of reform. The Portuguese members of the new synagogue addressed another letter to their mother synagogue

“London, 2nd Sebat, 13th January, 1842.

“Gentlemen,

“It is now some few months since we had the honour of submitting to your Board a document bearing date the seventh day of Elul, 5601 (August 24, 1841), in which we detailed the causes that led us to form a new synagogue, and the principles on which it was our determination to conduct it. Our views and sentiments are so fully embodied in that document, that although we are on the eve of consecrating our new house of prayer, we have little to add to our former statement, to which we again beg leave most respectfully to refer you.

“If, Gentlemen, you will divest your minds of preconceived notions, if you will review our memorial of the 7th day of Elul, and consider the conciliatory spirit which pervades that document, if you will bear in mind the character of the amelioration we are about to introduce into our religious worship, and the pure motives that

have prompted us to these proceedings, it will not excite your astonishment that we should have anticipated a different result from your Board. We had flattered ourselves with the hope that you would not wholly have disapproved our alterations; and even had they failed to elicit your sanction, that you would, at least, have accompanied your objections by a statement of valid reasons, grounded on the acknowledged principles of our faith; but, we confess, we were unprepared for the resolution of the Elders passed on the 9th and confirmed on the 16th of Hesvan. We could not have imagined that you would so have opposed yourselves to our views, as to have resuscitated an Escama, which having been called into existence by peculiar circumstances, should have been modified when those circumstances no longer demanded or justified such an enactment; nor could we have supposed that you would have proclaimed your determination to hold us amenable to all the pains and penalties of the law of Yatridimr, No. 1, on our assembling in our new house of prayer, for the performance of Divine worship

“This resolve on your part has, however, forced upon us the necessity of taking the only course

which, consistent with honour and principle, we can pursue—to withdraw at once our names from the list of the Yatridim of the congregation. Thus have you, Gentlemen, by the threat of adopting certain measures, which, we venture to affirm, are alike inefficient and injudicious, driven us from the last hope to which we had fondly clung, that of being able to introduce ameliorations into our religious worship, under the sanction or in connexion with the parent synagogue.

“In having taken this step, which we must again reiterate, you have forced upon us, we beg to assure you that we do not entertain the least ill-will or unkindly feelings towards any individual member of the congregation.

“We freely give you credit, Gentlemen, for being influenced by conscientious motives, however we may deplore the conclusion you have arrived at. All we ask of you in return is, to do justice to the views by which we are actuated. If you consider the sacrifice of time, labour, and means we have made (to say nothing of the greater sacrifice of quitting a synagogue, with which we and our fathers have been for so long a period connected), to establish a house of prayer where we may worship our Creator agreeably to

the dictates of our conscience ; and you will not, you cannot believe that we are swayed by any desire for innovation or schism, or for promoting ill-will between one son of Israel and another, neither will you believe we are so lost to a sense of philanthropy, as to shut out the poor from that relief which they are entitled to claim at our hands.

“Indeed it must be evident to all (however they may dissent from our views), that we can only be influenced by a pure love for that law which the Holy One of Israel has commanded to be written for our unerring guidance, and which it is our ardent wish to transmit to our descendants in perpetuity.

“We had intended to intrude upon you some few remarks relative to the part taken by the Beth Din of the congregation, in the condemnation of our Prayer-book ; but as we are most anxious to avoid every irritating topic, we must seek some other channel to offer a word of explanation on this proceeding.

“In conclusion, we earnestly implore Almighty God, who, searches the inward workings of the heart, to shed his blessing upon every member of the House of Israel, and so to implant his

spirit amongst us, that love, charity, and kindness, may ever distinguish the conduct of one Israelite to another. May he cause us ever to bear in mind that we are all sprung from one stock, that we embrace one faith, acknowledge one law, one God, one common parent.

“To all who may doubt the purity of the intentions that have led us to open our synagogue, we are content to reply, and in words of Scripture. ‘The God of gods the Eternal, the God of gods the Eternal, He knoweth, and Israel shall know, if in rebellion, or, if in transgression against the Lord, we may not be saved this day.’ (Josh. xxii. 22.) We subscribe ourselves respectfully, your most obedient servants.”

On the 27th of the same month, Mr. D. W. Marks preached a very powerful and eloquent sermon, in which he gave clearer expression to his sentiments, respecting the Talmud, than he did in his introduction to the new Prayer-book, and spoke more decidedly with regard to the necessity of reform.

Previous, however, to the 27th of January 1842, the Rabbies let loose the bull of September the 9th, of the preceding year, which will be seen from the following correspondence addressed

by Sir Moses Montefiore, to all the wardens of every Jewish congregation throughout the United Kingdom.

“Grosvenor-gate, Park-lane, London,
10th Shebat, 5602.

“Gentlemen,—I have the honour to convey to you the copy of a letter which I received yesterday from the Rev. Dr. Hirschell.

“In compliance with the request contained therein, and also agreeably to the accompanying copy of the resolutions unanimously adopted at a meeting held on the 9th of September last, I likewise forward to you a copy of the declaration referred to in such letters and resolutions.

“Most deeply do I deplore the necessity of having to request that you will, without delay, give all the publicity in your power to the declaration in question.

“I have the honour to remain,

Your obedient servant,

“MOSES MONTEFIORE.”

Copy of the communication, addressed by the Rev. Dr. Hirschell to Sir Moses Montefiore.

“Bury Court, 9th Shebat, 5602.

“Dear Sir,—With grief I have ascertained that

a body of persons calling themselves 'British Jews,' are about to open a place of worship. I deem it my duty to request you to communicate to the different synagogues the declaration made by me on the 24th Elul, and further, that you will circulate the said document in any manner that will give it the greatest publicity.

"I have the honour to remain,

"My dear Sir, yours most truly,

"S. HIRSHELL, Chief Rabbi."

Copy of resolutions unanimously adopted at a meeting of the wardens and honorary officers of the several metropolitan synagogues, and of the members of the London Committee of Deputies of the British Jews and others, held at the residence of the Chief Rabbi, the Rev. Solomon Hirschell, 23, Bury-street, St. Mary Axe, on Thursday evening, 24th Elul, 5601—9th September, 1841; Sir Moses Montefiore, F.R.S., in the chair. The following resolutions were unanimously adopted:—

"That the declaration signed by the Rev. Solomon Hirschell, and the members of the Beth-Din be received and adopted by this meeting.

“That the Chairman be requested to forward a copy of the Chief Rabbi’s declaration and the accompanying certificate of the Beth-Din, to the wardens of the several synagogues in the United Kingdom and the colonies, at such a time as he may deem expedient.”

DECLARATION.

“23, Bury-street, 24th Elul, 5601.

“Information having reached me, from which it appears that certain persons calling themselves British Jews, publicly and in their published book of prayer, reject the oral law, I deem it my duty to declare that according to the laws and statutes held sacred by the whole House of Israel, any person or persons publicly declaring that he or they reject and do not believe in the authority of the oral law, cannot be permitted to have any communion with us Israelites in any religious rites or sacred act. I therefore earnestly entreat and exhort all God-fearing Jews, especially parents, to caution and instruct all persons belonging to our faith that they be careful to attend to this declaration, and that they be not induced to depart from our holy laws.

“S. HIRSHELL, Chief Rabbi.”

“We, the undersigned, fully concurring in the foregoing doctrines, as set forth by the Reverend Solomon Hirschell, certify such our concurrence under our hand this 24th of Elul, 5601, A. M.

“David Meldola A. Levy.

“J. Levy. A. S. Barnett.

“A. Haliva.

“The promulgation of the above declaration has been delayed in the hope that there would have been no necessity to give it publicity: circumstances, however, now require that it should be no longer withheld from the community.

“9th Shebat, 5602.”

Thus were the poor reformers excommunicated, and Jews could for the first time sympathize with Jewish and Protestant Christians, as the latter are also excommunicated by the chief Rabbi of Rome and his Beth Din for curtailing, altering, and expurgating the Christian Liturgy; as well as for doubting the soundness of the traditions of the Christian fathers.

Neither the caution nor the excommunication could stem the onward progress of improvement and reformation. New memorials from

new parties were addressed "to the wardens, committees, and vestries of the Spanish and Portugese, the Great, the Hambro', the New, and the Western (St Alban's) Synagogues," praying for reform. A sudden stop was put to the movement by the fatal accident which happened to the late chief Rabbi, so that up to his death little or nothing was done in the matter.

Not many months after the decease of their spiritual head, the reform bill began again to be urged with great ardour. It is true that it met with great opposition, nevertheless it produced some effect. Amongst the oppositionists, was Sir Moses Montefiore. It may sound paradoxical, but it is nevertheless true, "That the man who had deservedly earned the esteem of all philanthropists, by leaving his country on a glorious mission to the East on behalf of the oppressed Israelites of Damascus, had yet lent his influence to the persecution of his Jewish brethren at home."*

After many vestries and committees having been held, it was at last decided that the reform bill be read a second time, when a suc-

* "Appeal of the West London Jewish Synagogue of British Jews."

cessor to Dr. Hirschell was appointed, who as Chief Rabbi would be able to grapple the complicated question more comfortably. The bias of the majority, however, was decidedly in favour of reform.

On the 12th of December, 1844, Dr. Nathan Marcus Adler was elected Chief Rabbi of England. Great hopes were expressed respecting the new Rabbi's liberal spirit, so that the progress of reform would be expedited by his assuming the important office. In fact Dr. Adler gave the Anglo-Hebrews to understand that such would be his policy. The day of installation—July 9th, 1845, at length arrived. Dr. Adler still intimated his readiness to espouse improvement, and all was gratulation and complacency. But before many months elapsed, Dr. Adler* treated his flock like a vulture. He ratified the excommunication against the British Jews, which it was fondly hoped died away with the death of the fulminator. Dr. Adler began to carry out the Bull in every iota, and actually prohibited matrimonial alliances between the members of the respective congregations. The

* Adler, means Eagle.

consequence was such a general dissatisfaction as was never experienced amongst the Anglo-Hebrews heretofore. The Rabbi gained no respect by his measure, and was obliged tacitly to retrace his intolerant step. The Rabbi rallied a little in consequence of retracting; but in the course of a couple of years he made another mistake, which gained him neither honour nor respect. A very influential member of the Burton Street Synagogue died, and Dr. Adler first objected to his being buried in his family grave in the Jewish Cemetery, and when he found that he could not use his tyranny thus far, he prohibited the burial service being read by the proper minister, but permitted the beadle, who is appointed to read the service over malefactors and suicides, to do it. The indignation was intense, and Dr. Adler had good reason to be crest-fallen. Sir Moses Montefiore espoused the Rabbi's conduct in everything, by which the Hebrew baronet's popularity suffered considerably, amongst his co-religionists.

He is now endeavouring to redeem his pledge and his character. He is consenting to reform in the liturgy, and the next vestry meeting is to

decide the affair. Of course it does not come with so good a grace as it would have done, at the beginning of his ministry. But the Anglo-Hebrews admit the force of the adage "Better late than never," and they already congratulate themselves that the British synagogues will date a new era from the year *one thousand eight hundred and fifty*.

CHAPTER IV.

The number of Jews in this country—The number of Synagogues—Birmingham—Liverpool—Manchester—Bedford—Bristol—Hull—Falmouth—Penzance—Exeter—Sheffield—Cheltenham—Ramsgate—Newcastle-upon-Tyne—Jewish liberality.

THE number of Jews in this country has been differently estimated by the various parties who have hitherto written on English-Jewish history. Mr. Blunt puts down the number at thirty thousand. Mr. Egan estimates them at five and twenty thousand. These gentlemen may not have had such good opportunities for obtaining the correct census of the British Hebrews as writers of themselves. Those, however, who had the means to do so, and deserve to be relied upon, furnish us with a far more extensive estimate of the number of Hebrews in Great

Britain. The Rev. D. M. Isaacs and Mr. Moses Samuel of Liverpool, state in their prospectus of the "Kol Yeshooth,"* that there is "a population of sixty thousand Jews in this country."† This estimate is by far the most correct one.

This population of sixty thousand, is not confined to the Metropolis, but is dispersed over the United Kingdom, and it behoves the historian to give some account of that population in the different places where many of them have settled. Particular inquiries into the dispersion of the sons of Jacob show the fact, that besides the ten large synagogues which are found in London, there are thirty-six in the provinces.

In connexion with which are various charitable literary institutions.

The following is an alphabetical, correct, and authenticated list‡ of the Jewish synagogues

* "Cup of Salvation," a monthly periodical which was conceived by the above Hebrew *Savans*. They published the first number in the month of March 1846, but it proved abortive; it dragged on a miserable existence for eight months, but want of support, and natural weakness brought it to an untimely end.

† "Ibid. Page. 18.

‡ See Valentine's "Hebrew and English Almanac, for the years 5611, and 5612 from the Creation, corresponding with the C. E. 1850, 1851, and 1852."

established in this country. Bath, Bedford, Birmingham, Brighton, Bristol, Canterbury, Chatham, Cheltenham, Cambridge, Dover, Dublin, Exeter, Edinburgh, Falmouth, Glasgow (two synagogues), Hull, Ipswich, Leeds, Liverpool (two synagogues), Manchester (two synagogues), Myrthyr, Newcastle, Norwich, Nottingham, Penzance, Portsmouth, Plymouth, Ramsgate, Sheerness, Sheffield, Southampton, Sunderland, Swansea and Yarmouth.

All these synagogues are under the authority, to a certain extent, of the great synagogue, Duke's place, London, which is looked upon as the mother church of all the Jewish places of worship throughout the country. Each provincial congregation enjoys the privilege of voting in case a chief Rabbi is to be elected. And the head of that synagogue is consulted on any difficult subject which may agitate and disturb a provincial congregation, and the Chief Rabbi has the power of deposing any country reader or lecturer, who should prove himself unworthy of the responsible office.

The first country place that has attracted the attention of the Jews, was Birmingham. The cause of attraction was doubtless the style of its

manufacture, namely that of hardware and jewellery of every description. A stranger might commence a sort of business with the goods produced in that place, even with a small capital, whether as a shopkeeper or a hawker. As early therefore as 1720, we find a regular congregation formed there. Its founder is not known, but it always had a goodly number of clever Israelites amongst its members. It was in the synagogue of Birmingham that Lord George Gordon was circumcised and initiated as one of its members. Almost all the Jewish population which consists of about one hundred and forty families employ themselves as shopkeepers and merchants. There is besides a considerable number of Hebrew hawkers, who make Birmingham their head quarters. These individuals leave the town every Monday, with a box full of jewellery of all sorts, and travel about in its vicinity till Friday, when they return in order to join in divine worship with their brethren in the synagogue, on the ensuing Saturday ; as well as for the purpose of replenishing their stocks.

The synagogue is a very nice, neat, and commodious building, situated in Severn Street, leading out of Suffolk Street; and the cemetery

belonging to it is in the Bath Road. This congregation has supported for a long time an extensive free school, for the education of the poor Jewish youth. Up to the year 1841 the school was held in the vestry of the synagogue, but in that year the benevolent and rich Jews of the place erected a beautiful national Hebrew school, which reflects considerable credit upon the zeal and piety of that community. The famous Jewish patriot, Sir Moses Montefiore was invited to lay the foundation stone of that lasting monument, and a medal was struck in commemoration of the auspicious event.

Dr. Raphall, the learned and erudite editor of the "Hebrew Review," fellow-translator of the "Mishnah," and intelligent lecturer on Hebrew Poetry, and the Post-Biblical History of the Jews, was for a number of years the head master of that school, as well as the minister of the Birmingham Synagogue, and it is to him that that congregation is indebted for the splendid school, as well as for the present favourable aspect of the congregation generally. He was a man deservedly highly esteemed by all parties: nevertheless, it appears that his co-religionists at large did not sufficiently appreciate him, and he was

determined, therefore, to transfer himself and his talents to the new world. The Anglo-Jewish press was exceedingly wroth at the time with the English Jews for allowing so eminent a character to leave the shores of Britain, even without a struggle to retain him.* But as the doctor will once more come under review, it will be sufficient, for the present, simply to state that the work so ably and zealously begun by him, is efficiently carried on by his successor, Mr. Philip Abraham.

There is also, in connexion with this congregation, a philanthropic society, and is in a most flourishing condition. The Israelites of Birmingham have no reason to complain of their Christian neighbours. They were fortunate enough to enlist the sympathy, respect, and esteem of the latter ; and a member of the synagogue, Mr. D. Barnet, was unanimously chosen as town councillor, which office he held and creditably sustained for a number of years. The great majority of the Christians in that place advocate most zealously the total abolition of Jewish disabilities, and the members of that Hebrew congregation showed, more than other provincial congrega-

* See "Jewish Chronicle," No. 186.

tions in the whole of the United Kingdom, their concern for the abolition. They held public meetings, at which they publicly maintained that they were entitled to all the privileges that British subjects have a right to, and they never missed an opportunity to urge their claims in the most eloquent and emphatic terms, with which conscious justice invariably inspires the advocate of a righteous cause.

The Jews of Birmingham have always evinced the most unfeigned liberality and respect towards the Established Church of this realm. The following circumstance deserves to be put on record: When Dr. Lee was appointed Bishop of Manchester, his friends, who knew his sterling worth and merit, united in attesting the same, by proposing a testimonial to the bishop elect. The resolution to this effect was moved by the Bishop of Winchester, and seconded by the Rev. Dr. Raphall, minister of the Birmingham Synagogue. The Hebrew doctor accompanied his part by a characteristic speech, which must have proved to all his audience that his Jewish creed did not interfere with his appreciation and admiration of Anglican prelates.

The Birmingham Congregation is amongst the

favoured few which the Rev. Dr. Adler, the Chief Rabbi of England, honoured with a personal visit, of which the Hebrew members were very proud. The Hebrew chief's movements, in that place, were minutely given in the columns of the "Jewish Chronicle" for the month of October, 1847.

It is rather curious that the London Society for Promoting Christianity amongst the Jews never established a Jewish mission in that place. The great number of Jews who weekly visit Birmingham would certainly seem to warrant such an appointment; and experience might have convinced the committee of that society, that their missionary operations proved more successful in this country than in any other, even Palestine not excepted.

LIVERPOOL.

It is more than probable that several Jewish families settled in Liverpool as early as the beginning of the eighteenth century,—at least about the same time, as at Birmingham. Diligent inquiries amongst the most intelligent and best informed members of the present communities, lead the writer to make this conjecture.

It appears that the first synagogue, or meeting-house for prayer, was situated in Sir Thomas's Buildings, to which was also attached a small cemetery.* About 1750, the Hebrews removed their little sanctuary to Frederick-street, where they also had a burial-ground. The families, however, who actually resided in the town, must have been very few indeed, for it seems that every Friday a messenger was sent out from Liverpool to the neighbouring places,—as Ches-

* The author is indebted for this scrap of information to the very intelligent, well informed and patriotic Hebrew scholar, Mr. A. Abrahams, of Liverpool. He, it may be said, is the only one who possesses any traditions about it. The exact spot of that synagogue can not now be ascertained with accuracy, but from the description of its whereabouts, it seems not at all unlikely that it was on the same site, which St. Simon's Chapel ultimately occupied. If the supposition be a correct one, then an interesting coincidence becomes apparent, namely, that on the same site, in after years, a Hebrew Christian congregation worshipped. For many years did the Rev. H. S. Joseph, a converted Jew, now chaplain to the Chester Castle—officiate as the Minister of that chapel, and preach regularly to his Jewish brethren, and was the means of adding about fifty members of the House of Israel, to the fold of Christ, by the sacred ordinance of baptism. The same chapel is now used for the benefit of the German Christians, and its minister is a converted Jew, a Clergyman of the Church of England.

ter, Newton, Parkgate, &c., where there existed Jewish lodging-houses,—to invite the straggling Hebrew, in the capacity of hawkers, to attend divine worship, so as to make up a legitimate congregation at Liverpool.* In the year 1762, the little flock received an important accession to their number, by the appointment of a Mr. Yates—the founder of the respectable families of that name—to a situation in the Liverpool Custom-house. This Mr. Yates, according to family traditions, came over to this country with Queen Charlotte, and was a favourite of her Majesty. George III. offered him a situation in his suite, but Mr. Yates apprehending lest he should be tempted to forget his God, preferred an appointment in a humbler sphere. His preference was granted, and the above situation was tendered him.† Being very much attached to his religion, and being moreover a person of considerable Jewish attainments, Mr. Yates determined to put the little congregation on a better footing.

* A legitimate Hebrew congregation consists of ten members of full age.

† Reference to the registers and chronicles in the archives of the Custom-house of Liverpool, shows that a Mr. Yates filled the situation of Jerquer for a considerable time.

He exhorted his brethren to attend more regularly to their religious duties, and acted honorary minister of the congregation. The Custom-house authorities having shown their respect for his Mosaic principles, by permitting him to absent himself every Saturday.* Mr. Yates did everything in his power to increase the number of resident families in this place. As an instance, may be mentioned, that about the year 1780 an Israelite, Joseph Hart by name, came over from Dublin to Liverpool, on his way to London; Mr. Yates importuned him to settle at Liverpool, and thus increase the number and respectability of the congregation.†

With the general enlargement of the town of Liverpool, the Hebrew congregation also increased in numbers. Their new cemetery in Frederick-street was filled, and covered again

* The particulars were related to the author, by Mr. Isaacs, of Castle-street, Liverpool, who is married to a descendant of that individual. Mr. I. also stated that when Mr. Yates died, the Custom-house was closed, on the day of Mr. Y's funeral. Such was the respect and esteem he enjoyed.

† This incident was communicated to the author by an aged Jewess, verging on fourscore years, Mrs. Benedict, by name; she is the daughter of Joseph Hart, and was brought to Liverpool, when but an infant.

and again, until at last the door was blocked up, and the key thrown over the wall. The congregation continued to assemble for worship in the Frederick-street synagogue till the beginning of this century, when it was found absolutely too small.*

In the year 1808 the congregation erected for themselves a new and handsome synagogue in Seel-street, and converted the meeting-house in Frederick-street into a committee-room. An aged Jewess and her daughter reside in the rooms below, of the latter place, for the purpose of taking care that neither the quondam synagogue nor the resting-place of the departed ones be treated with sacrilegious disrespect. The congregation purchased a new piece of ground, in Oak-tree-place, for a cemetery; the former, as already stated, could not be made serviceable any longer. This was also filled, and a third cemetery was purchased in Dean-street.

For the last fifty years the Hebrew community of Liverpool continued to increase in health,

* The Jews never bury two corpses in one grave. When a cemetery is filled up, they generally procure another. In particular cases, however, the replenished cemetery is covered over with a thick layer of earth, and graves are dug anew. This expedient was had recourse to, three times, as regards the Frederick-street burial ground.

wealth, and wisdom. They founded various philanthropic and literary societies, and may be ranked as the most important provincial Hebrew congregation in the whole of England. It can boast of benevolent individuals, which no Hebrew congregation in the United Kingdom can surpass. The memories of Mozley, Samuel, and others will long illuminate the character of Liverpool Israelites. The late Mr. Mozley did not confine his benevolence to his poor, destitute co-religionists; his heart enlarged, and his liberal hand opened towards, yea, and his eye moistened for, the afflicted of other creeds. One or two instances of his catholic philanthropy may suffice to describe that amiable character. He happened to be in Dublin, when he heard of a family which was brought up in great affluence, who became at once plunged in the deepest poverty and misery by the death of the husband and father. A series of losses and misfortunes broke the spirits, and then the heart, of the deceased, and he left a mourning widow and two daughters, not only penniless, but also deeply in debt. The circumstance was related in Mr. Mozley's presence. He immediately left the society amongst whom he was sitting, searched out the house of mourning, found the place,

and having learned the name of the distracted widow, he asked to see Mrs. W——. To make it appear that he was an old acquaintance of her husband, he asked a few questions as to how long Mr. W—— was ill, and whether he died happily, &c. &c., whilst his tears chased each other in rapid succession. He at last drew out his pocket-book, full of bank-notes,* and said, “My dear Mrs. W——, I am acquainted with all your late husband’s circumstances; you must, for his sake, accept this pocket-book, with its contents; if the Almighty prosper you, you will repay me; if He should think best otherwise, I at once absolve you from the debt.” The grateful widow would not let her benefactor stir till he told her his name—to know for whom to pray. He was obliged, though most reluctantly to say, “I am a Jew—Mr. Mozley, of Liverpool.”†

Many were the acts of benevolence which that amiable Hebrew loved to do secretly, and blushed to find them famed; but sometimes his

* Probably one pound Bank of Ireland notes.

† The recipient who was a member of the author’s congregation, related the circumstances of the benevolent deed to the writer.

name escaped seclusion, and appeared before the public, as contributor to some charitable purpose. In Dr. D'Arcy Sirr's Memoir of the late Archbishop of Tuam, the following letter occurs, addressed to his Grace, as a response to the Archbishop's appeal in behalf of the poor Scottish highlanders, which appeared in the "Dublin Evening Mail" of April 17th, 1837:—

“ April 22nd, 1837.

“ My Lord,—From the period I had the honour of an introduction to your Grace, I have admired the kindness and benevolence so apparent to all who have the honour of your acquaintance. But it was not until I saw your Grace's address to the nobility, gentry, and all land proprietors of Connaught, on the 12th instant, that added to the gratification I then felt in having the honour of knowing your Grace personally. The warm appeal in favour of the distressed inhabitants of the highlands and isles, the charitable offer of your Grace, leading the subscriptions, or that of following others—is the strongest evidence of the desire your Grace has for their relief. I trust it will be crowned with success. I hope your Grace will make allowance for the feelings of a man now in his seventy-

seventh year, in offering the meed of praise so justly due, and that it will be received with kindness, as coming from one born in and professing the Hebrew faith, but who has ever considered all men as the children of one heavenly Father, whose infinite mercy will be extended to all who place their trust in Him.

“ I sincerely trust this may find your Grace, your lady, and your family in perfect health, to whom I request to tender my profound respects, in which my daughter and Mrs. Mozley unite, and in the same to yourself.

“ Again entreating your grace will receive this in the true spirit it is offered, and praying that the blessing of the High Priest of Israel* may rest on you and yours,

“ I have the honour to remain your Grace’s most respectful, humble and obedient servant,

“ M. L. MOZLEY.”

The liberal contribution is studiously kept out of sight. He was known to act on the heaven taught principle “ Let not thy left hand know what thy right hand doeth.”

The benevolence which adorned the patriarch

* Mr. Mozley probably alluded to Num. vi. 23—26.

of the family seems to have been transmitted to his offspring. It is related of his son, who is one of the directors of the Grand Junction Railway Company, that he was the first to move that a Church be erected, at Crewe, for the benefit of the servants of the company which are placed there.

But Mr. Mozley was not the only Liverpool Hebrew philanthropist. The late Moses Samuel was the founder of the "Liverpool Hebrew Philanthropic Society," which was the means of relieving the distresses of a considerable number of suffering Israelites. The following particulars may furnish some idea of the rapid growth of that community. In the year 1845, at the annual dinner of that benevolent association, Mr. Hart entered into some details as to the origin of the society. In the course of which he stated, that "when the society was first founded there were only about four hundred of the Hebrew persuasion in Liverpool, and though the number had now increased to two thousand three hundred, it was gratifying to find that the recipients of the society's bounty had not increased. It was also gratifying to know that many parties had become benefactors to the society, who had formerly been obliged to

avail themselves of the assistance it afforded." The number of Israelites in this place is now estimated to be no less than three thousand.

The Liverpool congregation may date their effectual improvement to the time when the Rev. D. M. Isaacs was elected as its minister. This intelligent individual, conceiving the idea that public preaching was the most powerful instrumentality for improving a congregation, determined to act upon the idea, and commenced lecturing in the synagogues of Liverpool and Manchester, on the alternate Saturdays ; and he may be said to be the first Hebrew lecturer, in the whole of the United Kingdom. He has moreover devoted all his energies to the cultivation of the minds of the rising generation, as well as to the abolition of obnoxious customs in the synagogue service, in which he was backed by several of the influential members of the community. Since Mr. Isaacs was appointed head of that congregation, the unseemly custom of selling the privileges of the synagogue service, by public auction, was abolished, and the Liverpool Synagogue was the first which made a stand against this scandal. The arbitrary mode of pew letting, was also abolished, since he came to Liverpool. Decency

and order distinguish now the synagogue of Seel Street.

As an instance of Mr. Isaac's effective preaching, may be mentioned the fact that whenever he preaches any charity sermon, it produces the desired effect, namely a most liberal collection. In the year 1840, he preached in behalf of his poor brethren at Jerusalem ; his text was from Isaiah lxii. 1, and the collection amounted to eighty-two pounds seven and six pence. His published sermons* show him to be a man of no ordinary attainments, and worthy of a first place amongst the names of the Hebrew *literati* of Europe. Those who have the honour of knowing the worthy minister of the Seel-street Synagogue will not be surprised at the encomiums lavished upon him by a brother Jew, Mr. S. Abraham, of New York. That gentleman, when writing from Jerusalem to Mr. Daniel Myers, of Lord-street, Liverpool, concludes his epistle thus :—" Above all, do not forget to remember me to our mutual

* See his " Funeral Oration, delivered on the occasion of the burial of his Most Gracious Majesty King William IV ;" (1837.) Also his " Funeral Address " at the interment of the late Joshua Van Oven, Esq." (1838.) As well several sermons published in the " Cup of Salvation."

friend, that erudite scholar, that good and pure-hearted Israelite, the Rev. D. M. Isaacs. And let me tell you that after seeing all the great men in America, and most of them in Europe, the equal of our distinguished friend is not to be found ; he is in fact **אדור ברור** (one distinguished in his generation), and I almost envy your situation in residing in the same city with him.”

In the year 1843, a split took place in the Hebrew congregation of Liverpool, which divided the community into two synagogues. The separatists purchased a large house in Hardman-street, which they fitted up as a synagogue, and appointed a Mr. J. Levy, as their minister, but there is nothing particular in that individual, with the exception of repeated threatened ejections, of which he is the object to deserve any notice.

The Liverpool Jews generally are held in great esteem, by their Christian fellow-citizens. It was a Liverpool Member of Parliament who first introduced the bill for the admission of Jews into Parliament,* and the Liverpool Christian merchants petitioned Parliament, in the most emphatic terms, to the same effect. When Prince Albert visited Liverpool for the purpose

* See Vol. II., p. 256.

of laying the foundation stone of the Sailor's Home, amongst the guests invited to meet his Royal Highness, at dinner, were several members of the synagogue.

There is, however, no instance of a Jewish town-councilor in Liverpool. The reason is, because no respectable Liverpool Jew will condescend to offer himself as a candidate for the office. There can be but little doubt that if any of them aspired for it, so they would be elected by considerable majorities.

“The London Society for Promoting Christianity amongst the Jews” had for several years an agent in Liverpool for the purpose of preaching the Gospel to the many Israelites who visit that important town. The success which attended the preaching was comparatively greater than that experienced in any other of that society's station, whether at home or abroad. In a very few years upwards of sixty Jews were admitted by baptism, into the Christian Church, some of which are now clergymen of the Church of England, and others are missionaries of the different societies. Three of the Liverpool converts are now divinity students in the Birkenhead College. Those who feel an interest in this sort of Chris-

tian work cannot help regretting to see now the important station abandoned by the society. The Dissenters have an agent, but his operation—from a combination of causes—is of a limited nature.

MANCHESTER.

The founder of the Synagogue in Manchester was a Mr. Nathan. Till his time the few Jewish families who resided in that place seldom or ever united for the purpose of divine worship. Mr. Nathan, though then a young man, looked upon the inattention, on the part of the Israelites towards their religion, with great concern. He began therefore to agitate for a place of worship, and succeeded in obtaining the co-operation of his brethren, and had the satisfaction of enlisting their assistance, and was thus enabled to open a Synagogue in an upper chamber, in Long Millgate. This happened about the year 1780.

The members of the community multiplied rapidly, and the founder of the synagogue had the gratification to see the place too narrow for the congregation. In the beginning of this century therefore, the Manchester Israelites saw it absolutely necessary to build a new synagogue.

They purchased a piece of land in Halliwell-street, and erected a very handsome and commodious place of worship, where the whole congregation removed in the year 1806. When the Hebrews of Manchester beheld their brethren of Liverpool enjoying the privilege of public preaching, by the appointment of Mr. D. M. Isaacs, as minister of that congregation, they were provoked to the praiseworthy emulation, and desired likewise to have the benefit of public instruction. They put themselves therefore into communication with the heads of the Liverpool congregation, as well as with Mr. Isaacs, and secured the services of the latter once a fortnight for the purpose of a sermon. To the credit of the Manchester Hebrews be it recorded, the synagogue was always full to excess on the sermon Saturday. However, Mr. Isaacs was ultimately obliged to relinquish preaching at Manchester, his duties at Liverpool became daily heavier, and he was not sufficient for both places.

In the absence of public pulpit instruction, a community cannot be well regulated, a sort of anarchy, a manifold striving for the mastery are the inevitable consequences. The members of the congregation began to be dissatisfied with

each other, and betrayed symptoms of disaffection to the synagogue. Certain members determined to infringe on the established rules of the community, and as they could not get their own way, they split, and the malcontents left the Halliwell-street synagogue, and returned to the one in Long Millgate.* However the Jewish population of Manchester is sufficiently large to fill two synagogues, and a division was in fact necessary; but it might have been effected with better grace.

Manchester, probably because Rothschild began his career here, attracted many of the rich German Jews, but the synagogue having long been without a preacher they did not care much to attend to it. They preferred taking seats in the Socinian Chapels, and some even in Christian Churches. These circumstances seemed to have urged the upholders of the synagogue, to provide it with a regular preacher. After trying several Continental lecturers, they have at last made the happy choice of the learned Dr. Schiller. This erudite individual

* The *casus belli*, or rather the pretext for separation was the payment for Hezcarath N'shamouth (a prayer for the repose of the soul of a departed relative). The mal-contents wished to include in one prayer, the price of which is half-a-crown, the souls of several departed relatives, which the wardens of the synagogue protested against.

occupied the place of Rabbi in Hungary, but during the struggle for independence, he exchanged the Rabbinical chair for a seat in the saddle, and preferred being called Major to the appellation of Rabbi. This step compelled him eventually to leave his native country, and after being tossed fifty-seven days by the waves of the sea, he arrived in Ireland; from whence he crossed over to England, and after spending some time in London, he was elected Rabbi of Manchester, and hence concludes Dr. Schiller that he is divinely commissioned to be the teacher of that place.*

The Halliwell-street synagogue, has since that time, been crowded, the Doctor is unremitting in his exertions to improve the condition of his congregation, and has imposed upon himself the herculean task of making that synagogue a model for all England. This appointment had the effect of throwing the Long Millgate Synagogue completely in the shade, which conduced

* The author heard the learned Dr's. inauguration sermon, which was preached in the German language. His text was Jeremiah i. 4—10. He opened his discourse with the word of the second person in the Deity, "and thou shalt know that the LORD of hosts hath sent me unto thee," Zech. ii. 11, and the above was his line of argument for appropriating that divine announcement to himself.

to induce its members to bestir themselves. They are therefore making successful exertions to build themselves a new synagogue, in a more agreeable situation, and before many months elapse the first stone will be laid for the new Jewish sanctuary.

The Manchester Jews, like all Jews, are very kind to their poor, they have several charitable societies, and a large school for the children of the poor, which is well attended by both sexes. The congregations are about to build a new school on a very large scale.

Manchester can boast of some of the cleverest Jews in England. Besides the very accomplished Dr. Schiller, there resides in that town Mr. T. Theodore, whose able and learned articles enrich and adorn many a literary and scientific periodical. It is also the place of residence of that mysterious individual who shrouds himself under the cognomen, Hertz Ben Pinchas, whose beautiful and learned papers illumine the columns of the "Jewish Chronicle."

The Patriarch of the congregation is still alive, but blind from old age. He is confined to his house, but loves to talk of his younger days, when he was the prime mover in the establishment of a synagogue in Manchester. He has

several sons all respectable, but bewails the conduct of one, who is wedded to a Christian lady, and probably to her religion.

“The London Society,” as well as the “British Society for Promoting Christianity among the Jews,” have missionaries in Manchester. Their labours have hitherto been almost lost.

BEDFORD.

The interest attached to the foundation of a synagogue in this place, arises principally from the history of its founder and his descendants. Michael Joseph, a very pious and patriotic Israelite, who established himself in business in Bedford, about the end of the last century, viewed with deep regret, that his small number of co-religionists had no place set apart, where they might assemble for prayers on their sabbaths and festivals. This want preyed most keenly and acutely upon his mind. He determined, therefore, at the very beginning of this century, to make every effort to supply the crying deficiency ; and in the year 1803, he succeeded in opening a place of worship in that ancient town. He had the satisfaction to see the small band of Hebrew worshippers grow in numbers and in strength, and at last he saw, with infinite compla-

gency and delight, his own son, Nathan Joseph, appointed minister of the flourishing congregation. Michael Joseph considered himself raised to the very pinnacle of happiness; his strict honesty, and scrupulous integrity, and unsullied morality, obtained for him the admiration and esteem of his Christian neighbours and acquaintances; and his piety and zeal in the Jewish religion, secured him the profoundest love, and unaffected respect from his Jewish brethren. The family of Michael Joseph, his sons and his daughters, were the talk of the neighbourhood far and near.

Whilst the worthy founder of the Bedford Synagogue was surveying, from the happy summit to which he was raised, his beloved family, and beholding through a distant vista a long line of descendants—his beautiful daughter Kate, was just married to Henry Leveaux, and the marriage service was performed by his son Nathan, the minister of the congregation—his happiness was doomed to encounter a total eclipse, from which it did not emerge to the day of his death. His son Nathan came in contact with the pious and late Rev. T. S. Grimshawe, and after several disputes on the evidences of Christianity, Mr.

Nathan Joseph acknowledged himself beaten, and declared to Mr. Grimshawe his intention of giving up his appointment in the Synagogue, and crave admission into the Church of England, as an humble follower of the true, though despised, Messiah.

This intended step soon got wind, and the Chief Rabbi, the late Dr. Solomon Hirschell, was written to, and Mr. Nathan Joseph was suspended before he stated his resolution to the congregation. This sudden and unexpected measure, on the part of the Chief Rabbi, produced a reaction, and made Mr. N. Joseph hesitate for a time, and he was even induced to do penance publicly in the synagogue. But the last act brought the wavering Israelite to a firm stand, he felt so overcome by that act of inconsistency, that he determined at once to avow his faith in Jesus, as the Messiah, openly before the people of Israel, as well as before the Christian Church, and to express his contrition and remorse for his former halting between two opinions.

Mr. N. Joseph, true to his last resolution—though cruelly, yet naturally suspected by Christians—abandoned the synagogue at once, and left Bedford; he went as far as Norwich, where he was further instructed in the doctrines of Christi-

anity, and was there admitted publicly into the Christian Church, by the name of Henry Samuel Joseph. Soon after that he published an interesting brochure, in which he entered into the reasons for his embracing Christianity. Providence seems to have directed him to Liverpool, where he began to labour as Missionary, both amongst Jews and Christians. His poor father came to Liverpool, in the hope, it is supposed, of reclaiming his son. He did not survive many months after his arrival there. He was taken ill and died, the Jews say of a broken heart, and his son was denied by the members of the synagogue, the wish of following his father's remains to the grave. Thus ended the history of the founder of the Bedford Synagogue.

His son, Henry Samuel Joseph, was ultimately ordained as a clergyman of the Church of England, and his work was signally blessed. But he is not the only one of the seed of the Bedford Synagogue patriarch, that is a Christian. If the old man were now alive he could count no less than a score of his descendants, amongst the members of the Church of England; and would behold in a son, and a grandson, two eloquent, popular, and pious clergymen of the Church established by law.

Since the death of Mr. M. Joseph, the congregation at Bedford has gradually declined, and even the synagogue that good man provided, has been turned into a carpenter's work-shop. A Mr. Lissack is now there, who seems active and zealous for the Jewish religion; but his energy and ardour are chiefly spent in calumniating Jewish converts.*

BRISTOL.

It is difficult to obtain accurate information, as to the precise time when the Jews first settled in Bristol. So far as has been ascertained, it appears that previous to the erection of the present synagogue, which was built at the beginning of this century, some Jews used to assemble for

* If the author were possessed of Mr. Lissack's spirit, he could soon produce a few isolated cases of unworthiness amongst the Jews, and hold them up as fair specimens of the whole nation, and then pour forth a tirade of abuse indiscriminately against the whole House of Israel. But far from him be such uncharitable and vindictive spirit.

It has been well said of charity—

“ 'Tis gentle, delicate, and kind,
To faults compassionate or blind.”

To the same effect, in the words of an inspired Apostle, “Charity suffereth long, and is kind—is not easily provoked, thinketh no evil.” 1 Cor., xiii., 4–5.

divine worship in private habitations ; and this state of things existed for a considerable number of years. However, as a consolidated congregation worthy of such a name, the Bristol Jews date from the year 1800. Since that time they have perceptibly improved in numbers, as well as in importance. The appointment of Dr. Hirschell to the Chief Rabbi-ship of England, gave, as a matter of course, an impetus to all congregations throughtout the United Kingdom, and as the Bristol Synagogue was just then opened, and the Jews anxious to patronize it, the Rabbi's pastoral letter encouraged the spirit of religion amongst the Bristol members of the synagogue.

About the year 1836, they elected as their minister a Mr. Green, a young man of considerable attainment, and he devoted all his energies towards the improvement of the flock who chose him as their pastor. His exertions had the desired effect, his precepts were enforced by his example, and the results were of an extremely beneficial character.

The present number of Jews in Bristol is estimated to be about two hundred ; but many are the visitors, rich as well as poor, who are to be met with there. The resident Jews have several benevolent societies, to extend fostering aid to

their poorer brethren as they stand in need of it. The Jewish ladies, also, have a society of their own, bearing the name of the "Bristol Hebrew Ladies' Benevolent Society." Its object is to clothe and educate twelve children of poor parents, as well as to assist the poor females of the congregation. Many a blessing do those benevolent and fair daughters of Judah obtain from the lips of their humbler sisters.

The Jewish Missionary Society has placed there one of its agents to promote Christianity amongst the members of the synagogue, and according to the reports of that society, Mr. Pieritz's labours have not been without success.

HULL.

The proximity of Hull to the Dutch and German ports conduced to the early settlement of several Hebrew families in that place. The intelligent Israelites of Hull are of opinion that some of their ancestors resided there as early as the beginning of last century. It would be tedious to mention all the traditions handed down to some of the present generation, of the progress of the Hull congregation. Suffice it to say, therefore, that the Hull Synagogue numbers at present upwards of two hundred souls.

The building is situated in Dagger-lane, and is too small for the inhabitants.

Some of the Hull Jews have distinguished themselves as *savans*, and as expert civilians. As an instance, may be mentioned the accomplished Mr. Bethel Jacobs, who proves a useful Town Councillor, as well as an intelligent and scientific lecturer. The number of Jews who come over annually to this country, *via* Hull, is estimated to be between five and six hundred. It is but fair to state that the Hull contributors to the London Society for promoting Christianity amongst the Jews, demur at the neglect with which their Jewish neighbours are treated by the Committee of that Association.

CANTERBURY.

In the ancient city of Canterbury, the Jews settled as early as 1730, and soon after that founded a synagogue. The names of the founders cannot be ascertained. The synagogue was built in St. Dunstan's, and stood nearly a century. In the month of December, 1846, the whole Jewish congregation assembled in it for the last time, as arrangements had been made to take down the building. An eye-witness thus describes the scene. "A feeling of deep solemnity,

mingled with profound regret, pervaded the assembly ; many had within this fane lisped forth the first prayers of their infancy ; had here given God thanks for the joys of their manhood ; and prayed for the alleviation of the sorrows and cares of their old age ; and when the service was concluded, and they were about to quit for ever the sacred precincts where they had so long adored the Most High, many a moist eye testified to their deep emotion, and many a 'longing, lingering look was cast behind.' ”

The Jews of Canterbury, who are all rich and respectable, did not remain long without a synagogue. In the month of September, 1847, they invited Sir Moses Montefiore to lay the foundation stone of a new synagogue. And what is most curious, the site of the new synagogue is a spot once occupied by the Knight Templars, the most virulent enemies of the Jews ; and the Israelites are now rejoicing in the place, the sight of which filled their soul with horror.

IPSWICH.

In the year 1730, a congregation was formed in Ipswich, but the members were not wealthy enough to erect a synagogue for themselves for many years after their settlement there. Up to

the year 1790, they assembled on Saturdays and festivals in a hired room which was situated in St. Clements. In that year, however, by the munificence and exertions of two individuals, Messrs. Simon Hyams and Lazarus Levy, a neat and commodious synagogue was raised in Rope-lane. The Israelites here, though comparatively few in number, have always distinguished themselves for their benevolence and charity, and—truth compels the historian to state,—for their superstitious credulity. As an instance may be mentioned that a few years ago, a curious little spot in their cemetery, in Green Man-lane, used to be pointed out as the burying-place of two pigeons. It appears that on one Friday in the year 1812, a couple of pigeons had their throats cut, according to the Jewish way of slaughtering, for the purpose of a Sabbath pie. The pigeons, however, long after their throats were cut, were tenacious of their “ghosts,” and ran about the room bleeding and moaning. This phenomenon, though not uncommon in natural history, produced a great sensation in the Jewish family. All the Jews were soon assembled to witness the strange sight, amongst whom were the principal of the congregation. An unanimous resolution was arrived at, that the bodies of the

pigeons were the habitations of human souls, which underwent transmigration by reason of some heinous crime; the birds were therefore honoured with a ceremonious interment, and with the performance of the Hebrew liturgical service; and the spot alluded to is the pigeon-tomb.*

The authorities seem to pay considerable deference to the religious principles of their Jewish townsmen. The market days used to be Wednesdays and Saturdays, but to accommodate the Jews, they have been changed to Tuesday.

FALMOUTH.

About 1740, several Hebrew families having found that Falmouth afforded a comfortable haven, after much tossing about from place to place, through the country, determined to settle there. A single individual, Mr. Moses Alexander, consolidated the wandering members into one body, and founded a synagogue, which is beautifully situated on Parram Hill. The present congregation numbers about twenty families,

* The learned Hebrew, Dr. Erter, of Brody, in his eloquent Hebrew satire on the Jewish doctrine of transmigration of souls, mentions the case of a fish which had been once honoured with all funeral ceremonies.

who are occupied as merchants and shopkeepers. They are remarkable for their sympathy with their poorer brethren.

PENZANCE.

Penzance was the next congregation formed about that time. Its founders were most likely from among the humbler classes of the synagogue, who are accustomed to get their living by travelling from place to place with hardware and jewellery. To the credit of the Penzance Hebrews be it recorded, that though the congregation consists but of few families, they have reared for themselves a very handsome synagogue, in New-street, and pay a considerable amount of attention to their religious duties.

EXETER.

About this period numerous Israelites found their way to Exeter. Amongst them were Brothers Benjamin and Abraham Ezekiel, and Samuel Jonas. Those individuals, full of zeal for their religion, set about working for a synagogue, and had the satisfaction of seeing one raised in the year 1763. The street in which it is situated was named after the building, and

is called Synagogue-place, leading out of St. Mary's Arches-street. Many individual Hebrew families residing in various places in the vicinity of that city, attend that synagogue.

The congregation have organized among themselves several societies, literary and charitable, both of which are in very flourishing conditions.

SHEFFIELD.

About a century since many Jews visited Sheffield in consequence of its peculiar manufacture, but only in the capacity of merchants, and therefore left the place as soon as they had made their purchases. A few indeed were ultimately tempted to settle there altogether; but those few were very tardy in forming themselves into a congregation, and it was not till the year 1838 that they resolved to constitute themselves as a congregation of Israel. Messrs. Emanuel and Jacobs were the principal movers of that resolution. There is nothing in a name, but it sounds rather curious when one asks for the synagogue, to be told it is in Folly-street. The Jewish population do not exceed twenty families.

DOVER.

About 1770, a small congregation was formed at Dover, by the following three gentlemen, who were in the habit of spending the summer months there, viz., Samuel Moses, Elias Goldsmid, and Elias Polack. The congregation continued small for many years after its organization, and prayers were therefore wont to be offered up in a small room. In the year 1833, however, the congregation was large enough to warrant the establishment of a properly fitted-up synagogue. The congregation was considerably strengthened by the establishment of Mr. Cohen's Classical and Mathematical Boarding School for the Jewish youth of the higher classes.

There is no Jewish burying place at Dover; their dead, therefore, are interred at Canterbury.

CHELTENHAM.

By the exertions of Messrs. Lewis Isaacs, Elias Migs, and Isaiah Alexander, a congregation was formed at Cheltenham, in the year 1824; but the members were then too few in number to call for an especial edifice to be set apart as a synagogue, so that for the space of fifteen years after the formation of a congregation, Divine service was performed in a hired room. But in

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their behalf; and while some devote their energies to the acquirement of wealth, and some to that of fame, he exerts all his endeavours to gain the love of mankind, by his disinterested and liberal conduct."

NEWCASTLE-UPON-TYNE.

Though Newcastle-upon-Tyne was always a large town, and in a flourishing condition, it did not attract many of the Hebrew merchants, and up to the year 1835, when the present synagogue was built in Temple-street, their numbers must have been very small indeed. The present congregation consists of about twenty families,—almost all of whom are either merchants or shopkeepers, and are said to be "highly respectable."

A most remarkable circumstance has just occurred in that vicinity, which deserves a prominent place in the history of the Jews. A rich Israelite, Jonasshon by name, who has extensive coal-pits in that neighbourhood, and therefore employs a vast number of hands, observed that his men, who were Christians, had no place of worship where to assemble on a Sunday. Mr. Jonasshon, without any air of ostentation or vain glory, determined, however inconsistently, to erect a church

for a church for his Christian servants, which was lately opened for Divine service ; and thus a Jew is, under God, the means of promoting the religion of the Gospel among his fellow-men. Nor is Mr. Jonasshon the only Hebrew in this country who, as such, contributes to the promotion of Christianity. It is not at all uncommon to hear of Jews presenting sites for churches, and plate for communion service.*

The following interesting episode must yet be fresh in the memories of many an English reader, for the following paragraph went the round of all the public papers :—

* The "Brighton Guardian" states that Baron Goldsmid has presented the parish of Hove with a piece of land, as the site for an additional church. The space allotted will, it is estimated, afford accomodation for 1500 persons.

ST. JUDE'S CHURCH.—We have much pleasure in announcing that Mr. Emanuel, of Portsmouth, has liberally presented a handsome service of plate for the use of the above church, consisting of a large chalice, paten, two cups, and two plates, of very beautiful workmanship. It is gratifying to find, that the difference of creed does not interfere with that spirit of cordiality which man ought to feel for his fellow-man, as all are alike dependant upon one common Father. This is a pleasing sign of the times.—"Portsmouth Guardian."

A large volume might be filled with such records of Jewish benevolence.

“LIBERALITY OF A JEW.—At the sale of the valuable collection of the late Mr. C. Mainwaring, of Coleby, Lincoln, which has already extended over nineteen days, a series of lots, ten in number, were catalogued for sale, and headed as having been intended for Hackthorne Church; they consisted of an altar table of Spanish mahogany, elaborately carved, two splendid chairs, devotional stools, &c., and cost the late proprietor nearly three hundred pounds. The surprise of the public was great that these lots should be offered for sale, the intention of Mr. Mainwaring being so well known, and the name of the parish being carved upon part of the furniture; but the intended donor dying intestate, his executors ordered the sale of all his effects, without reserve. A lesson, however, was taught them on Thursday, by Mr. Benj. Benjamin, a Jew broker of London. On lot 3,122 being put up, Mr. Benjamin addressed the auctioneer, and said the lot now put up, together with the nine following ones, were intended by the late Mr. Mainwaring as a present to Hackthorne Church, and he regretted, as he believed every one in that room did, that the articles had not been presented to the church,

instead of being offered for sale that day. He therefore now begged to say, *that as the Jews were strictly enjoined never to divert from their original purpose articles used or intended for the synagogue*, it was his intention to buy the whole, and present them himself to the Christian temple, or church, at Hackthorne, and he therefore asked the auctioneer to put up the ten lots in one. The proposal was received with much applause by the company, upon whom it came quite unexpectedly, Mr. Legh, one of the co-heirs, begging to be allowed to join Mr. Benjamin in his very handsome offer. The auctioneer, finding the company not averse to the proposal, put up the ten lots in one, and called on Mr. Benjamin to name his bidding. Mr. Benjamin then offered ten pounds for the whole, at which nominal sum the auctioneer paused, and said that it was out of character; but Mr. Benjamin replied, that he had offered quite enough, for that the articles ought never to have been in the catalogue, and that it was discreditable to the parties who had permitted it; and he was sure that neither Christian nor Jew would oppose him, and that the auctioneer might knock the lot down to him as soon as he liked. This the auctioneer

found was the case, and the hammer went down amidst loud cheers. Mr. Benjamin immediately handed over the order for their delivery to the vicar of the parish ; and thus a Jew presented to a Christian church articles that otherwise would have produced a sum little short of two hundred pounds.”*

* The reporter of the “Stamford Mercury” describes thus the scene :—

“At this day’s sale we record an incident which, has probably found few parallels in the annals of buying and selling, and which will give those who are too apt to look only on the dark side of the picture of life, a better view of human nature than they are wont to take, showing that noble and generous feelings are still alive amongst us, and are not dead and buried as some assert.

“The programme of the day’s proceedings had created much interest, and had brought together great numbers of people, probably from four or five hundred. The business was going on as specified in the catalogue, when the auctioneer (Mr. Clarke) stopped, and, addressing the meeting, said, ‘Gentlemen, the next ten lots are the Communion Table and other furniture intended by the late Mr. Mainwaring for Hackthorn Church, and it is a pity they had not been sent over there.’ (Deep silence.) At that moment a Jew dealer, of tall and very commanding stature, wearing a long beard, and known under the soubriquet of ‘Big Ben,’ made his way through the crowd to the bottom of the table, took off his hat, and, turning to the auctioneer, said, ‘Mr. Clarke, the fol-

A public meeting of the parishioners of Coleby was called, and the following address was voted to the church-supporting Hebrew:—

“To Mr. B. Benjamin, of No. 14, Duke-street,
Manchester-square, London.

“Sir,—We, the minister, churchwardens, and others the parishioners of Hackthorn, in the

lowing ten lots were intended by the late Mr. Mainwaring for Hackthorn Church, and they never ought to have come into this room at all. I propose, Sir, that you should put them altogether; and if you will do so I will purchase them, and present them to Hackthorn Church. (Loud applause.) Yes, sir, I, a Jew, will present them myself to a Christian temple.’

“The room at this moment presented a scene worthy of the pen of Sir Walter Scott. The tall, dignified figure of the Jew, with his animated countenance rising high above the heads of those who surrounded him,—the surprise of the auctioneer,—the excitement in the meeting plainly depicted on the countenance of the spectators,—the breathless, death-like silence which continued whilst the transaction was pending,—all formed a scene not to be readily forgotten by those who witnessed it. ‘Bravo,’ exclaimed Mr. Charles Lee, one of the representatives of the late Mr. Wainwaring, ‘bravo, Benjamin, I will go halves with you.’ ‘Then, sir,’ continued ‘Big Ben,’ ‘I offer ten pounds for the lot; and now (looking round the room) where is the Christian who dare bid against me?’

“A last conference having taking place between the auc-

County of Lincoln, assembled in the parish church this 4th day of November, 1850, are desirous of expressing to you our deep admiration of your high-minded and most disinterested conduct at the late sale of Coleby-hall, in this county, when of your own free will you purchased and presented to this parish the communion-table and other portions of its church furniture, which the late Mr. Mainwaring, our lay rector, had caused to be made expressly for this sacred edifice, and had intended to place in it, if death had not called him hence before he could carry out his solemn purpose.

“ We are the more sensible of your noble

tioner and the representatives, and the Jew having solemnly declared, upon his honour as a man, that he would hand the things over to the church the moment they were his, the lot was knocked down to him for ten pounds, to the evident satisfaction of Mr. Clark himself, and amidst loud and prolonged cheering from all parts of the room, the applause not subsiding for several minutes.

“ As soon as possible afterwards, the order for delivery was placed in the hands of the vicar of the parish of Hackthorn, who instantly stated to the auctioneer that he had been wholly unprepared for the generous part Mr. Benjamin had taken in the matter, and, quite overcome by his feelings, could hardly exclaim, ‘ May the God of the Hebrews bless him for the act.’ ”

conduct on the above occasion when we recollect that, though we worship the same God, who created man in his own image, you, Sir, draw near to Him through the medium of the Old Covenant, we through that of the New: we feel, therefore, that we, who are members of a Christian congregation, have not the smallest claim upon you, who are a member of a Jewish synagogue. Since, however, actuated by a sincere desire to see rendered unto God the things that had been devoted to his service, you have not suffered the difference in our religious belief to hinder you from performing this good work; and since it is to you, a Jew, that we Christians are indebted for the eventual carrying out of Mr. Mainwaring's intentions, we wish to put on record our sense of your high-minded conduct, and to hold it up to the world as a memorable instance of the exercise of that most excellent virtue, charity, hoping that its effect upon all who may hear of it may be to provoke unto love and to good works, that thus we may each and all of us prepare ourselves by God's grace for that place hereafter, where there is to be neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but the anointed Saviour is to be all, and in all.

“Signed on behalf of the meeting, by us,
“ E. G. Jarvis, Vicar.
Reuben Woodall, Churchwarden.
Robt. Cracroft, Patron of the Living.
Weston Cracroft, Esquire.
Robert Simpson.
John Bratton.
Thomas Marshall.
William Sykes.”

An impartial observer cannot help but feel astounded at the inveterate prejudices which still pervade the minds of the English people against the Jews. The only way in which they can be accounted for is, on the ground of insensibility to passing events prevailing. For when the attention of the English Christian is fairly awakened to the subject, a complete revolution ensues in his judgment. Thus, for example, we read in the pages of a popular writer:—“It is the fashion in this country to decry the Jews, to represent them as invariably sordid, mercenary, avaricious, and griping—indeed, to carry the charges laid against them to such a length, as to associate with their names a spirit of usury amounting to the most flagrant and dishonourable extortion. And these charges have been

Up to the year 1833, the few Hebrew families who resided at Ramsgate were in the habit of attending the Synagogue at Canterbury, during the solemn Mosaic festivals ; but in that year Sir Moses and Lady Montefiore erected a very handsome synagogue, at their own expense. The structure is oriental in its style of architecture, and the service is conducted with more decorum than in any Jewish place of worship in this country. The obnoxious custom of selling by public auction the honour of reading certain portions of the law, and other supposed meritorious actions has been abolished in that synagogue. A well-trained choir assist in the celebration of Divine service.

Many are the poor Jews who frequent Ramsgate and go away richer than when they came thither. The Jewish writers above referred to spoke from the fulness of their heart when they chronicled the following :—

“In reflecting on the state of affairs of our brethren at Ramsgate, we cannot refrain from dwelling for a moment on the enviable position occupied by Sir Moses Montefiore ; possessing both the power and the will to serve his fellow-creatures, he is never backward in his efforts in

proportionate to the risk incurred by the lender. Yet he goes away, and curses the Jew as a usurer; and thus another voice is raised to denounce the entire nation as avaricious and griping. But does this person, however, reflect that had he applied to a Christian money-broker the terms would have been equally high, seeing that he had no real security to offer, and that his name was already tarnished? Talk of the usury of the Jews,—look at the usury practised by Christians! Look at the rapacity of Christian attorneys!—look at the greediness of Christian bill-discounters!—look, in a word, at the money-making spirit of the Christians, and then call the Jew the usurer *par excellence*! It is a detestable calumny—a vile prejudice—as dishonourable to the English character, as it is unjust towards a generous-hearted race!

We deem it right to state, that these observations are recorded as disinterestedly and as impartially, as honestly and as conscientiously, as any other comments upon prejudices and abuses which have ever appeared in the 'Mysteries of London.' Not a drop of Jewish blood flows in our veins; but we have the honour to enjoy the friendship of several estimable families

of the Jewish persuasion. We have therefore had opportunities of judging of the Israelite character ; and the reader must be well aware that the writer who wields his pen against a popular prejudice, is more likely to be instigated by upright motives than he who labours to maintain it. In following the current of general opinion, one is sure to gain friends ; in adventurously undertaking to stem it, he is equally certain to create enemies. But, thank God ! this work is addressed to an intelligent and enlightened people—to the industrious classes of the United Kingdom—to those who are the true pillars of England's prosperity, glory, and greatness !

CHAPTER V.

The Jewish poor—Commissioners of the "Morning Chronicle"—Strictures on their report.

WHEN a writer sets about giving the history of a people, his attention is chiefly confined to the upper and middle classes of those he treats of, as it must be admitted that the history of the lower classes is generally shrouded in obscurity, and such is especially the case with the Anglo-Hebrew poor. The Jews themselves have never produced a Dickens, Brothers Mayhew, a Thackeray, a Macauley, and such like writers, and therefore it would have been a most dif-

difficult task for an historian, to give a correct view of the poorer classes of the members of the synagogue. But fortunately for the writer of these volumes, the proprietors of the "Morning Chronicle" have set on foot, about the latter end of 1849, a commission of examination of London labour and the poor. The talented commissioners conducted their researches most minutely and particularly, and of course the Jews came in for a share of the scrutiny, and the result was a long article headed "Jew clothesman," which is a tolerably correct description of that class. However, it must be expected that a native Christian, be he ever so expert, acute and penetrating, could not possibly give a faultless picture of persons whom he can understand but imperfectly. The article above alluded to has provoked therefore strictures, from a very talented Hebrew; it will thus be necessary to give both, so that the reader may be enabled to draw an almost faultless portrait of the generality of the "Jew clothesmen."* The following is the description in the "Morning Chronicle":—

* The editors of the "Morning Chronicle," whose object was the promulgation of truth, received the strictures kindly, and published them in their columns.

“The itinerant Jew clothesman lives at the east-end of the town. The greater number of them reside in Portsoken Ward, Houndsditch ; and their favourite localities in this district are either Cobb’s-yard, or Roper’s-buildings, or Wentworth-street. Here they mostly occupy small houses, about four shillings and sixpence a-week rent, and live with their families. They are generally sober, but not particular honest people. It is seldom, however, that a Jew leaves his house and owes his landlord any money ; and, if his goods should be seized, the rest of his tribe will go round and collect what is owing. As a body of persons they are particularly charitable one to the other, and never allow any of their own people to be in want or distress if it is possible to prevent it. It is very seldom that an itinerant Jew clothesman takes away any of the property of the house that he may be called into. ‘I expect there’s a good many of ’em,’ said my informant, ‘is fond of cheating—that is, they won’t mind giving only two shillings for a thing that’s worth five shillings. They are remarkably fond of money, and will do almost anything to get it. They are, perhaps, the most money-loving people in all England. There are

certainly some old clothesmen, I am told, who will buy articles at such a price that they must know them to have been stolen. Their rule, however, is to ask no questions, and to get as cheap an article as possible.' Jews are sober people in general, and the Jew clothesman is seldom or ever seen in liquor. They are particularly fond of 'plays;' indeed, on a Friday night the Standard Theatre is above half-filled with old-clothesmen. They love gambling for money, and at this they are mostly engaged, either at their own homes, or at the public-houses in the neighbourhood. Their favourite games are tossing, dominoes, and cards. I am credibly informed, by one of the people, that he has seen as much as thirty pounds in silver and gold lying upon the ground when two parties have been playing at throwing three halfpence in the air. On a Saturday they gamble the whole of the morning, and the greater part of the afternoon. They meet in some secret back place, about ten, and begin playing for what they call 'one a time'—and that is, tossing up three halfpence, and staking a shilling on the result. Other Jews, and occasionally a few Christians, will then gather round the gamblers, and bet

upon them. Sometimes the bets laid by the Jew bystanders will be as high as two pounds each; and I am assured that on more than one occasion he has seen the old-clothesmen wager as much as fifty pounds. But this is only done after great gains at gambling. If they can cheat they will, and this is frequently done by means of a half-penny with a head or tail on both sides, commonly called 'a grey.' The play lasts till the Jewish Sabbath is nearly over, and after this they retire either to their business or the theatre. They seldom or never say a word while they are losing, but merely stamp their foot on the ground; but it is dangerous to interrupt them when luck is against them. The rule is, when a man is losing to let him alone. My informant has seen them often play for three hours together, and nothing be said all that time but head or tail.

"It is not reckoned a holiday among them unless they have fish. At Billingsgate the fish salesmen are so well acquainted with this fact, that the price of fish is always double on a Jew's holiday. The Jew clothesmen are generally far more cleanly in their habits than the lower orders of English people. Their hands they always wash before their meals, and this is done whether

the party is a strict Jew or 'Meshumet.' Again, he will never use the same knife to cut his meat that he previously use to spread his butter, and he will not even put his meat on a plate that has had butter in it. Nor will he use for his soup the spoon that has had melted butter in it. This objection to mix butter with meat is carried so far, that, after partaking of the one, Jews will not eat of the other for the space of two hours. They are generally, when married, most exemplary family men. There are few fonder fathers than they are and they will starve themselves sooner than their wives or children should want. Whatever their vices may be, at least they are good fathers, husbands, and sons. Their principal characteristic is their extreme love of money; and though the strict Jew will seldom trade himself on his Sabbath, he does not object to employ either one of his tribe as well as a Gentile, to do so for him. The capital for commencing in the old-clothes line is generally about one pound. This the Jew frequently borrows, especially after holiday time, for then he has generally spent all his earnings, excepting when he is a provident and saving man. When his stock-mouey is exhausted, he goes either to

a neighbour or to a publican in the vicinity, and borrows one pound on the Monday morning, 'to strike a light with,' as he calls it, and agrees to return it on the following Friday evening, with one shilling interest for the loan of it. This he always pays back. If he was to sell the coat off his back, he would do this, I am told, because to fail in so doing would be to prevent his obtaining any stock-money for the future. With this capital he starts on his rounds about eight in the morning, and I am assured he will frequently begin his work without tasting food, rather than break into the borrowed stock-money."

Now for the strictures :—

"TO THE EDITOR OF THE 'MORNING CHRONICLE.'

"Sir—The philanthropic and searching inquiry which you are now pursuing, into the state of 'Labour and the Poor,' is so universally and so highly appreciated by politicians, statesmen, and journalists, of all shades, that no praise of so humble an individual as myself is needed. The publication of your Commissioners' reports are justly considered a national benefit. The faithfulness of these reports, in general, have won admiration, and secured the profoundest respect

from every impartial reader. Finding therefore that the report of the Jew clothesman in your valuable journal of the 4th inst. is in some respects inaccurate, and that the shady side of the picture is rather overdrawn, while the light is (no doubt inadvertently) obscured; I trust from your well known impartiality, and from the fairness which characterizes your Commissioners' accounts, that you will allow me a small space in your valuable columns for the purpose of rectifying that part of the report which your talented Commissioner admits not to be the result of his own observations, but those of his 'informant,' whose too high colouring of the picture representing a body of men called 'the Jew clothesmen,' has, I regret to state, fallen too severely upon a class of people who earn their daily bread by the sweat of their brow, and who labour from the early morning till the late night to support themselves and families.

"Your correspondent admits that 'they are generally sober,' yet he adds, 'though not particularly honest people.' Your correspondent admits that 'it is seldom that a Jew leaves his house and owes his landlord any money; and if his goods should be seized, the rest of his tribe

will go round and collect what is owing.' Your correspondent further admits, that, 'as a body of persons, they are particularly charitable one to the other, and never allow any of their own people to be in want or distress, if it is possible to prevent it.' Your correspondent again admits, that 'it is very seldom that an itinerant Jew clothesman takes away any of the property of the house that he may be called into.' All this your correspondent fairly concedes to the Jew clothesman. Yet he says, 'They are not particularly honest.' Now let us see how he makes good this assertion. 'I expect there's a good many of them,' said my informant, 'is fond of cheating—that is, they won't mind giving only two shillings for a thing that's worth five shillings.' Now if this is called cheating, I think there's hardly a class of tradesmen, Jews or Christians, in existence that are not 'cheats.' It is part and parcel of business to make the purchase at as low a price as possible, and you will find but few saints that will offer two shillings and sixpence, if they can purchase it for two shillings, though it may be worth five shillings.

"Your informant further adds: 'They are remarkably fond of money, and will do almost

anything to get it : they are, perhaps, the most money-loving people in all England.' It is well he uses the word 'perhaps,' because we know many people in England that are as money-loving as the Jew clothesmen. Pawnbrokers, share-brokers, and house-brokers are equally fond of money, with this difference only, that the Jew clothesman's ambition is limited to a few pounds, and the avariciousness of the other extends to hundreds and thousands. Your informant further adds : 'There are certainly some old clothesmen who will buy articles at such a price that they must know them to have been stolen. Their rule, however, is to ask no questions, and to get as cheap an article as possible.' Now, if your informant were to consider that the Jew clothesman—I allude to the itinerant one—purchases these clothes in a house, not in the streets, of a domestic or of the inhabitant himself, dare the Jew ask any questions? Has he a right to expect them to be stolen? And is it not likely that those who do buy clothes in the street do, for their own safety, take care that the goods are not stolen? The best proof of my assertion is, that there are few cases in the police and criminal courts during the year of

Jew clothesmen buying stolen goods. But your informant entirely forgets that there are now nearly as many Irish as Jew clothesmen in the metropolis and suburbs ; and that these Irish clothesmen understand how to imitate the dress and the tone of 'Clo', clo', used by the Jews so well, that it is very difficult now-a-days to distinguish the son of Erin, from the son of Abraham. In fact, we lately heard a Jew clothesman remark, that the Irish have spoiled the trade, and in cunning outwit the Jews.

“ Your informant, after admitting that the Jews are sober people in general, and the Jew clothesman is seldom or never seen in liquor, says, ‘ They love gambling for money, and at this they are mostly engaged, either at their own houses or at the public-houses in the neighbourhood. Their favourite games are tossing, dominoes, and cards. I am credibly informed by one of the people, that he has seen as much as thirty pounds in silver and gold lying upon the ground, when two parties have been playing at throwing three halfpence in the air.’ Now here I must flatly contradict your informant’s assertion. Thirty pounds among Jew clothesmen, even among a hundred, is out of the

question. The itinerant clothesmen of whom your informant speaks, are a set of poor, destitute people. When they go out in the morning, they borrow from their co-religionists a pound or two, wherewith to make purchases ; and in the evening they honestly return the loan, or pay it with the produce of the bargain they have succeeded in making. But thirty pounds! is out of the question. Your informant must have made a mistake ; perhaps he meant thirty shillings, which is more likely.

“Your informant further adds: ‘On a Saturday they gamble the whole of the morning, and the greater part of the afternoon. They meet in some secret back place, about ten, and begin playing for what they call ‘one a time,’ &c. Other Jews, and occasionally a few Christians, will then gather round the gamblers and bet upon them. Sometimes the bets laid by the Jew bystanders, will be as high as two pounds each ; and I am assured that on more than one occasion he has seen the old clothesmen wager as much as fifty pounds.’ Now we are bound to contradict this also in regard to truth, for the reason stated before ; though we deeply regret to admit that there is a great deal of gambling

going on among the lower classes of the Jews, and we are still more pained at admitting that this disgraceful pursuit is carried on during the Sabbath. The gambling going on at the west-end clubs by no means justifies the gambling among the poor clothesmen; and sorry as we are that such is the case, we rejoice at seeing the exposure made in your valuable journal, as it may tend to induce my Jewish brethren, who are anxious to be of good repute among their Christian brethren, to abandon the practice of gambling, particularly on the Sabbath-day.

“Having then fairly drawn the light and shade of the picture in justice to my brethren, and to your intelligent informant—I am, Mr. Editor, your obedient servant,

“M. H. BRESSLAU,

“Editor of the ‘Jewish Chronicle.’”

CHAPTER VI.

The disadvantages of Anglo-Jewish *literati* and literature—
Hertz Ben Pinchas—Baron Rothschild and the phantom.

THE Anglo-Jewish *literati* and literature laboured under the most disadvantageous circumstances, ever since the Hebrews returned to this country. The Hebrew literature, strictly so called, being very little understood by the English Christians, was discarded by the great mass of the British *savans*. The generality of the Jews who flocked to this country, soon after the British isle became hospitable towards them, came here to enjoy peace and safety, and not to distinguish themselves, as Maimonides, Spinozas, Mendelssohns, &c. &c. Besides, the portals of the

English universities and colleges were closed against them. What else can be the result, under such a pressure of disadvantages, but a contraction of all intellectual faculties, and a drying up of all the sources of genius and learning. We accordingly find the few literary Hebrews, which are, nevertheless, found in this realm, complain bitterly of the apathy of their richer brethren with regard to the promotion of learning. The columns of the "Jewish Chronicle" are now and then embellished with a pathetic appeal to the wealthy and influential for support, in the endeavour to raise the literary character of the English Israelite. The following spirited article appeared in the columns of the "Jewish Chronicle," in the beginning of 1850, from the vigorous pen of Hertz Ben Pinchas, headed, "The Baron de Rothschild and the Phantom." It is well worthy of a place in a chapter on Anglo-Jewish *Literati* :—

"Time rolls onward, and each successive day brings us nearer and nearer to that grand epoch wherein the Shaksperian question 'To be, or not to be?' must be finally decided. That moment may be far, or it may be near; it may surprise us with the swallow of the coming spring, or it

may lie hidden in the womb of yet another year; but come it *will*, though it stumble lowly in its weary race; come it *must*, though it crawl onwards with a snail's pace. Already do I see it landed in my mind's eye; already do I behold oppression defeated and reason triumphant; for, lo! the decree is gone forth from *Cæsar's Cæsar*, 'the rights of the *people* must abide with the PEOPLE.'

"Well, the Jew elect, with a firm step and manly heart (the heart* and hope of eighteen centuries of adversity), advances to the threshold of the legislative assembly; a deafening shout of more than five hundred voices, the representative cheer of three kingdoms, announces to the world that Intolerance lies 'in the deep bosom of the ocean buried.'

"Now the Baron sits triumphant in the hall of the British 'Sanhedrim,' amidst the smiling faces and joyful looks of England's great patri- cians, and a glow of honest pride mantles his feverish cheek as he thinks that the name of Rothschild must descend to posterity on an his-

* Mrs. S. C. Hall tells us ("Art Union," No. 107) that "heart" is Irish for "hope."

toric page far more lasting than the 'Records of the Stock Exchange.'

" But why turns he his eye-balls obliquely, as if he would avoid a painful sight? What pale-faced spectre reflects his unwelcome image upon the pupil of his eye? Can it be — who sits right before him, with the reviving spirits of hartshorn applied to his nasal organ, uttering a deep-fetched 'Ha!' after each successive whiff? Now could the emancipated Jew look with derision upon his discomfited foe, but that his creed bids him, 'When thine enemy falleth, rejoice thou not;' now could the enfranchised Jew toss his head proudly, and smile upon his humbled foe, but that honest and nobler sentiments crowd upon his bewildered brow; he makes an effort, a great effort, and looks — right in the face. 'Angels and ministers of grace, defend me!' cries a dumb but eloquent eye, 'The enemies of the Lord have prevailed! Let us put on sackcloth and ashes, for our church, our priests, and our deacons; the glory of Christianity has departed; for lo! the Jews have unchristianised the senate!' Poor, thoughtless soul, intolerance is thy only wall of defence; like

the honest carrier,* thou knowest of no bulwark but pertains to thy trade ! Canst thou not for a moment cast aside thy 'Sibboleth,' and speak like a reasonable man ? What, art thou a Christian—a believer in that doctrine of which it is said, 'If true at all, it is tremendously true,' and yet thou must, like a new-shorn lamb, quake and tremble and cry aloud, lest the pillars of St. Paul be shaken by the Samson of the synagogue ? O how posterity will smile at such a weakness. O how our childrens' children will hold their sides with laughing at the very thought, that Christianity, in the nineteenth century, was endangered by a Jew banker—the terrific bugbear of an unweaned child !

“Now I deny, honestly, truly, unequivocally deny that the Jew is the enemy of the Church. I deny that any enlightened and well-read Jew has any other feelings but those of respect towards that religion, upon which (next to his own) he must look as the most moral under the sun ; nay, before high Heaven I fearlessly declare, that could reason and common sense

* We read somewhere of an honest carrier, who, in a threatened city, recommended a fortification of leather.

dictate to an enlightened and patriotic Jew, that Christianity must really suffer by Jewish emancipation, — could he be convinced that Christianity, which has hitherto tended so much to the advancement of liberty and civilisation, must absolutely be endangered by his emancipation, he would himself tear his manumission brief, though it bore the Royal signature, and cast it on the shrine of liberty as a befitting sacrifice from the hands of a patriot. So much for the antagonism of Judaism towards Christianity.

“ Now the Baron looks around him, and feels that he really and truly is in the Commons’ House of Parliament; he feels that it is no longer ‘the baseless fabric of a vision;’ he looks at his watch, the fingers point to twelve; the cock’s warning voice, as in ancient Jerusalem,* presumes not to penetrate the aristocratic halls of the modern Babylon; but the honourable member for Salford moves for an adjournment, and thus ends the first day of the Baron’s legislative duties.

* “ S’il faut en croire le Talmud, le coq était banni de Jérusalem, pour ne pas souiller la ville sainte par les ordures qu’il répand en grattant la terre.” — “ Palestine,” par S. Munk. Page 29.

“Upon a bed of down, upon a sleepless pillow, the Baron tosses his head to and fro ; the voices of twenty Speakers ring in his ears ; the glare of brilliant lights represent all the tints of the rainbow within his closed eyelids ; this moment he fancies the sounds of ‘Hear, hear,’ the next moment he is deafened with ‘Order, order!’ just now, ‘Ayes,’ and ‘Nays’ hammer each sides of his temples : a moment hence and ‘Divide, divide,’ re-echoes from ear to ear. Now would the Baron gladly purchase a doze of ‘balmy sleep’ at a golden price, and extinguish his restless thoughts as he would his glaring lamp. but in vain. A note of interrogation, in the shape of a phantom, advances to the curtains of his bed, and thus addresses the Baron :—

“‘A word with you, Sir; if you please. How came you to be elected as a representative of the first city in the world? The citizens of London have not chosen thee because thou art rich, for thou knowest that in London there are others as rich if not richer than thyself ; they have not chosen thee because of the depth of thy learning, for between thee and me thou art about the first modern Jew who art destined to hold a conspicuous place in history, who has not

at the same time some pretensions to a standing in the realms of literature. They have not chosen thee in honour of thy aristocratic blood, for in good sooth, though it may be true that the blood of the Rothschilds is older than that of the Howards and Percys, and that the tokens of nobility are not altogether strange* to the House of Israel, yet thou knowest that in London they are not short of lords and lordlings. Now, again I ask thee, why have they chosen thee? Can Englishmen not frame their laws without thy assistance? Can they not manage the balance of the Exchequer without thy aid? Do the Conservatives need a Jewish tongue for flowery eloquence? Have they not D'Israeli? Do the free-traders stand in need of a Jewish orator? Have they not Ricardo?† What canst

* "With some natural pride they (the Jews) pointed out (at their burial ground at Leghorn) not a few of their monuments having a coronet graved upon them, which they believe to be the tombs of their brethren who were Spanish nobles," — "Narrative of a Mission of Enquiry to the Jews from the Church of Scotland, 1839."

† "At a crisis, when the Corn Laws and Navigation Acts are disappearing, and when the Government is obliged to break through some of the strict principles of political economy, Mr. Ricardo has almost an hereditary title to be

thou do for them, that they cannot do without thee? Now, hear me. They have elected thee because thou art a "circumcised Jew;" true, thou art an honest, honourable, high-minded, wealthy, enlightened, and respected merchant, whose high integrity stands untarnished in every mundane mart; true thou art charitable, pious, and liberal; but still, take the title, Jew, from Rothschild, and the charm is gone; thou art then a mere baron; we have hundreds of them wherever we go. Know this, O Lionel Baron de Rothschild, that every upright Englishman is justly proud of his liberality; hundreds have voted for the Jew, who would have turned their back upon the mere millionaire; hundreds have supported the rejected Jew with an energy and zeal that the most pious profession of Christianity could never have attained for thee; Englishmen (Christians as

heard. He is related to the celebrated writer on that science (political economy), whose works are frequently cited along with those of Adam Smith. The family is of Jewish origin, and was founded by the economist, who, being discarded by his family for contracting a Christian marriage, left Holland, where he was brought up, settled in London as a stock-broker, and amassed a large fortune, &c."—"Illustrated London News," Jan. 23, 1847, p. 53.

well as Jews) glory in the act of Jewish emancipation, for whilst in every other land emancipation was preceded by riot, bloodshed, and revolution, in England it is given as a freewill-offering of the nation ; unscared by fear, urged on by reason, the people of England have declared with one accord, 'Isracl shall be free!' And because thou art an honest, upright, and honourable Jew, the first among thy race, they have chosen thee. Now, seeing how much thou art indebted to thy race for the great and glorious career which awaits thee and thy house, wherein wilt thou show thy good-will to a race in whose historic pages thy name must henceforth be honourably inscribed ? Perhaps at this moment there is not a Jew living who, if he would, could do more for his race than thyself. Is it not a well-known fact, that out of the twenty thousand Jews now residing in London, hundreds are occupied in the most abject and disgusting of trades, (if so, we may pollute the term) ? Is it not proclaimed to the wide world, that many, very many, are steeped up to the neck in the most dreary misery and degradation ? Now, why do these men cling to their dens of iniquity ? Why do they seek the gambler's den, and the drunk-

ard's grave, and the filthy hovels of nameless intemperance? Is it because these poor wretches have no souls for intellectual bliss? O no; the souls of men, even thus degraded, are but like so much fallow land: uncultivated, it yields nothing but noxious weeds; bestow but a little honest labour thereon, scatter but a few grains of genuine seed, and the grateful soil becomes impregnated with abundance, and yields an hundredfold.'

“Roused with indignation, the sleepless baron replied, ‘And what would'st thou have me do with the scum and refuse of my race? Were I to divide my gold among them, and waste the fruits of a life's labour upon these vagrants, would it enrich them as it would impoverish me? Would it snatch their benighted souls from the gambler's den and the drunkard's grave? Would it instil morality into their corrupted minds, and engraft religion upon their hardened hearts? Is not my purse ever open to every charitable cause? Am I not the patron of hospitals and asylums without end? Is not my name inscribed in letters of gold upon the tablets of charity? The widow and the orphan, the deaf and the dumb, the lame and the blind, the aged

and the decayed, the sick and the distressed, all, all, are the recipients of my bounty, and what more could I have done that I have left undone?' 'Hear me,' replied the phantom, 'Thy ire I neither fear nor invoke ; thy hand cannot reach me, neither in bounty nor in wrath ; thy good-will I neither court nor disdain ; but as an honest spirit I must speak to thee the words of unvarnished truth. Listen, to feed the hungry is not to find food for the body alone ; a craving mind needs more nourishment than does the body of a mighty giant, for the stomach* of the soul is even more capacious than that of the body ; it knows no satiety, though it may be overloaded. Now, to lift up the veil and display the heart-rending misery, the deep-stained crimes, and the abject poverty of thy fellow-beings, there can be but one laudable object in view ; viz. to raise thy sympathy, and thereby tend, directly or indirectly, to ameliorate the condition of those who, in spite of their deep degradation, are yet thy fellow-men. Look at yonder pale-faced wretch as he descends the 'vale of years,' with the hereditary emblem of 'the third

* Thomas Carlyle tells us, somewhere, that "soul" means "stomach" in some Slavonic dialects.

and fourth generation ;' as regular as the fingers on thy gold repeater, so regular are his footsteps on his beaten tract ; neither rain nor snow, neither heat nor cold, nor tempests, nor whirlwinds, can stop this eternal 'Shiboleth ! Shiboleth ?' And, good heaven ! this is the constant occupation of generations of human beings five or six days out of every seven ! And for what ? To obtain that miserable pittance which every felon obtains in the dungeons of his offended country. And what has he done to deserve such a fate ? Had fate but made him thy father's son, and taught him the value of shares, and the rules of compound interest, and the use of vulgar fractions, he, too, might have been a 'gentleman.' As it is, lo ! his Friday's sun goes down upon a famished body and weary soul ; his Sabbath has commenced, alas ! not a Sabbath of rest, for rest to him is the hardest of toil. How can a man rest, who from his earliest infancy has been doomed, from morning to night, to walk, and utter one eternal monotonous sound, which use has made to him a second nature ? Take the restless tiger from his wide forest, place him in Van Hamburg's cage, and bid him rest, such is the Sabbath to the itinerant Jew ! Sometimes a strange thought

comes into his head, that there actually is such a place as a synagogue in the land ; then he looks at his clothes, they are so 'shabby,' how can he be seen among so many 'gentlemen?' He reflects, too, that he is a 'sinner,' and (God have mercy on his soul!) there is no synagogue for 'sinners;' the house of God belongs to 'saints:' sinners must not show their faces therein. But all this while, where is his truest and most constant friend, his invariable companion in his daily perambulations, the only thing that shuns him not in his misery, his sole comforter by day and by night? I mean his pipe. That, too, must rest; he must not kindle a fire. What remains for him to do? He puts his hands into his pocket, he walks from right to left, and from left to right; he then stamps his foot, and exclaims, 'I must and will have something to do!' Now, could some guardian angel instil a taste for reading into this man's soul; could he but at this moment open a book and suck nectar therefrom, as does the bee from the sweet honey-suckle; could he but learn that there is cheap, healthy, and abundant food for his restless soul; that there is a fountain of bright, pure, and refreshing bliss at his command, O from

what an abyss of guilt, shame, and degradation, might not this being in the image of God have been timely saved. Poor wretch ! onwards and onwards he rushes, and every successive step goes downwards and downwards ; and when he reaches the last stage of degradation, we turn up our eyes towards heaven, and cry 'Shame upon the sinner.' Now, Baron, this is no fiction, as thou must already have learned from the Christian and Jewish press. When a few moments ago thou didst dilate with honest pride upon thy manifold bounty, thou didst utterly forget to relate thy liberality expended on food for the hungry mind, I heard nothing of encouragement to poor fatherless literature ; nothing of institutions for sinners who have souls to save ; nothing of what is termed the Jewish Press. Pray, why has an untimely death overtaken the 'Hebrew Review ?' Why has the orthodox 'Voice of Jacob' gone down in sorrow to the grave ? Why is the 'Cup of Salvation' nipped in the bud, when such patrons of literature as thou exist in the land ? In sooth, Baron, it looked not well for a Jew to have to go to the Gentile press to read thy electioneering speeches ; and Phantom as I am, it pained me to see Hertz

Ben Pinchas read Sir Robert Peel's speech in thy behalf in a Christian paper, whilst the 'Jewish Press,' *par excellence*, lay snugly in his pocket dreaming of better days."

"The phantom was about to withdraw, when, collecting himself he added, 'I am but a spectre, thou canst not see me, thou mayest hear me. Be sure, I am no mercenary spirit. I can neither be hired to praise, nor can I be bribed to blame. The sentiments I utter are mine; art thou, indeed, the liberal and charitable man I take thee for, I have not spoken in vain.'

The phantom, who is supposed to have visited the baron in the night, was determined to see nothing but darkness. If he were not so wilfully blind, he might have discovered a few bright spots even in the clouded Anglo-Hebrew horizon. The writer desires to record his views, which he beheld at in his waking hours, rather than the visions which appear before him in the night watches. He views with satisfaction the many Hebrews who distinguished themselves in the English universities and public schools.* He

* The following is an extract from the "Manchester Courier" of the 12th of October last.

reads, with considerable national complacency, the published accounts of those honours conferred on Jewish youth for superior acquirements and attainments, and is tempted now and then to exclaim, notwithstanding the paucity of their number, "Surely this great nation is a wise and understanding people!" Let a dispassionate, un-

"MANCHESTER ROYAL SCHOOL OF MEDICINE AND SURGERY.—DISTRIBUTION OF PRIZES.—The distribution of prizes to the successful competitors in the Manchester Royal School of Medicine and Surgery, Pine-street, took place on Wednesday afternoon, in the Town Hall, King-street, under the presidency of the Right Hon. the Earl of Ellesmere. The attendance was large, and comprised the representatives of many influential families of the town and neighbourhood. . . . The noble chairman proceeded to distribute the prizes as follows :—

" 1. Gold Medal for Session 1849-50, for general proficiency and good conduct, Mr. Henry Behrend, of Liverpool.

" 2.—Mr. Turner's Class.—Anatomy, Physiology, and Pathology.—First Prize, Silver Medal, Henry Behrend.

" 3.—Dr. Browne's Class.—Principles and Practice of Medicine.—First Prize, Silver Medal, Henry Behrend.

" 4. Mr. Ransome's Class.—Surgery.—First Prize, Silver Medal, Henry Behrend.

" In delivering the gold medal to Mr. Behrend, the noble Earl remarked, ' I hope your friends will admire the medal as much as I have been just admiring it ; and I hope you will live long to keep it as a memorial of your early exer-

prejudiced, and impartial reader, review the history and writings of such men as Ricardo, D'Israeli, David Levi, Hurwitz, Lindo, Meldola, Raphall, Filipowski, Goldberg, Levison, Theodore, Benish, Isaacs, Loewe, Neumegen, Fischell, Byfuss, Newman, Arthur Lumely Davids, Moses Samuel, Zender, and a legion of others which might be named, if fear of monotony did not deter the writer; and such a reader must come to the conclusion, that so small a population producing

tions. In delivering Mr. Turner's medal, his Lordship said, 'I am very sorry to give Mr. Behrend trouble—(laughter)—but I am obliged to call him again. I have to present you a second time with a medal, for Mr. Turner's class of anatomy, physiology, and pathology; and the name of the person who gives this medal as his award, I am sure will be a security that it is worthily bestowed.' His lordship subsequently, jocosely remarked, on the occasion of handing more prizes, 'Mr. Behrend, if you are going back to Liverpool, take care that you are not robbed by the way; take care of your pockets' (laughter). Mr. Calvert, Professor of Chemistry in the school, stated, that Mr. Armstrong had taken the prizes he offered in the most distinguished manner. Mr. Behrend, who had taken so many medals, he had strong hopes would attain great chemical eminence; but he had not competed for the prize from feeling of delicacy, and that should be mentioned (cheers).

Mr. H. Behrend is the son of a Liverpool Israelite. One might name many cases of the kind.

so large a proportion of learned men, must indeed be of a highly literary character. In fact, in whatever light the historian views the British Jews, whether as civilians, politicians, or literati, he must come to the conclusion that they are not a whit behind their Christian neighbours in talent, attainment, and ability. But it has been the policy of a certain party to deny all those qualities to the House of Israel, and treat its members as unworthy to mix amongst the learned and the great, and that party has therefore succeeded, in a great measure, in casting Jewish talents, Jewish influence, and Jewish ability, in the opposite scale. The Jews' appeal is a very thrilling one. "Oh, Church of England, why do you not receive us into your bosom, instead of driving us into the camps of your opponents!"

THE END.

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APPENDIX.

APPENDIX TO VOL I.

Page 8.

The following is an extract from a letter I received from the governor of Dartmouth, A. H. Holdsworth, Esq., a man of great research and scientific attainments. I have every reason to believe that its persual may prove interesting to some, as well as instructive to others; I offer no apology, therefore, for giving it so largely. The letter I allude to was dated "Brookhill, October 15th, 1845 :"—

"MY DEAR SIR—I believe that man, as he was created, had a mind in that state of perfection which we can best understand by the term 'civilized'—that is, capable of discerning the means of gratifying every wish and providing for every want, whether bodily or intellectual, that circumstances brought upon him, until society became so corrupt that the Almighty found it necessary to destroy the whole human race, except Noah and his family, whom he preserved in the ark, and that through them the same civilized mind was transmitted to those that were born to them, and to those who descended from them; and that all the heathen nations (as they are now termed) have fallen off from that state in which their forefathers existed, and that as the local distance increased which divided their several families from the parent stock, so did their minds become more degraded and ignorant, until they arrived at the state in which they are now found, endued with sufficient intellect to enable them to avail themselves of

the means which nature has placed around them to supply their bodily wants, but continuing from father to son in the same state of mental ignorance, and devoid of all improvement or intellectual enjoyment. I was first impressed with this view of the heathen nations from finding that the same canoes exist at this time, the same rafts or balzas are seen on the same coasts as were found there when those coasts or islands were first visited by our earliest navigators, although our own ships have been so much improved during the same space of time as to be most sensibly distinguishable.

“These facts induced me to ask myself this question. If we can trace the same unimproved canoes through such a series of years, how happened it that ships were ever built? How did those persons who first discovered the people possessing these canoes, get the ships with conveyed them to those distant regions? Or why should one set of men turn their canoes into ships (if our ships grew out of canoes), and others sets of men never make any improvement in theirs? Why have not the natives of the coasts of Africa turned their canoes into ships, as well as the natives of Britain? To solve these questions I had to trace back the history of shipping from century to century—rising and falling with the nations to which it belonged, varying in size and form as adopted by newly civilized countries, but maintaining the same principle of construction; and when I searched from nation to nation in the Mediterranean, and thence up the Nile to Thebes, I could not find any period of time in which it did not appear that ships have existed—that is, vessels composed of ribs and planks with beams and decks, as are seen at the present day. We may pass over the more recent time, and go back 1000 years before the birth of Christ. We then find Solomon with a fleet of ships in the Red Sea, and we read in the 1st of Kings—‘And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.’ Hiram, therefore, had long possessed a fleet; and 450 years before Solomon’s time we find Balaam saying—‘And ships

shall come from the coast of Chittim and shall afflict Asshur,' from which it is clear that Balaam must have known that those whom he addressed understood what he meant by ships, or his prophecy would have been useless. But there is little doubt but that at that time there was a large fleet of ships in the Red Sea. Sesostriis is said to have had about four hundred ~~sail~~ of war ships, with which he carried his army to the conquest of various countries down the coast, and which are represented on the walls of his palace at Thebes. The pictures on the walls of the tombs also afford much information on this subject, as well as some on the inside of mummy cases.

“The size of these vessels is to a certain extent ascertained by the number of men which are represented within them, but more accurately by the models of two vessels which were found in a tomb, and brought to England by Mr. Salt. These were bought for the British Museum at the sale of his Egyptian relics. I have measured them, and taking the figures on the deck as a scale, and calling them six feet, I make the vessel to be thirty feet long, six feet wide, and four feet deep; and when to the size is added the form, which is that of an irregular half-moon, it is clear that such vessels could not be made out of a single tree, but must have been regularly built with ribs, planks, and beams to support the deck. And as these were said to have been found in an early tomb, it is clear to my mind that the persons who built them must have been in a state of civilization, that they had a thorough knowledge of the art, and that it affords a proof that those persons who established themselves at Thebes at a very short space of time after the Mosaic flood, had no difficulty in constructing vessels, when such machines were found necessary to them. If the facts are, as I believe them to be—viz., that the canoes of the uncivilized nations or tribes are in the same state as when first seen by our earliest navigators, and if we cannot find any trace that canoes were used by the Thebans before they constructed vessels or ships, although we can find boats or smaller vessels of different sorts existing at the same

time with such ships or vessels upon the waters of the Nile, have we not a right to believe that the ship is the work of a civilized mind, and that it has been constructed where it has been required by the civilized inhabitants of our globe from the earliest periods of its existence? Much might be added as to the state of shipping at the various periods of history, as nations rose into eminence and fell again into obscurity, and as nations became civilized and adopted the usages of those who had preceded them in civilization; but this is not necessary to the subject at present. There are a variety of other things which are to be found equally curious and worthy of notice, indirectly connected with this subject, but leading to very different considerations; I will not, therefore, touch upon them."

Page 15.

Villalpando and others have a different version of that inscription; but a slight acquaintance with the Hebrew language will show that the transcribers knew very little or nothing of that language, and it is therefore natural that they should make such mistakes.

Page 20.

Ex quibus omnibus aperte demonstrari potest Hebræos olim usque a Davidis, et Salmonis ætate totum pene terrarum orbem replensse: eosdemque tributa, nec pauca, nec parvi precii quot annis manu supremi tributorum Principis misisse Hierosolyman."—*Villalpandus in Ezechielum*, vol. ii. part ii. p. 544.

Page 20.

Polybius, Ptolemy, Pliny, and Strabo have mentioned a people inhabiting Andalusia and the modern Algarve, differing from all their neighbours, speaking a peculiar language, using refined grammatical rules, and possessing inscribed monuments of antiquity, as also poems, and even laws in verse. Strabo mentions that they say "their laws are of 6,000 years."

Palmerius proposes to read "six thousand verses," by introducing *ἑξῶν* instead of *ἑξά*. Men of great erudition and research maintained that that people was a Jewish population, descendants of the old colonists in the times of Solomon, Amaziah, and Nebuchadnezzar. They also maintained that the books of Genesis, Exodus, and Deuteronomy contained poems, to which may be added the Psalms and Proverbs. The above-mentioned district also included Tarshish; and many other arguments were advanced to prove that it was a Jewish colony. However, the theory is rejected by others, and I must say that I think on too slender grounds. It is argued that "these people are denominated Turdetani and Turduli, by authors whose information was extensive upon national peculiarities, and who were at least so well acquainted with the Jews as to have been able to pronounce at once, if warranted by facts, that these Andalusians were of that nation." Now, it might as well be argued that the people whom Haman sought to destroy were no Jews, because he did not pronounce them so at once. He only "said unto King Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's laws, therefore it is not for the king's profit to suffer them."—Esther iii. 8. The acquaintance of the heathen authors with the history of the Jews, is nothing more than an assumption. Trogus Pompeius, a writer in the time of Augustus, professes to have been best acquainted with the Jews, indeed, at that time he ought to have been so. He wrote the history of all nations in forty-five volumes, of which we have only an abridgment by Justin. Judge from the following chapter of the acquaintance which the heathen had with Jewish history:—

"Namque Judæis origo Damascena, Syriæ nobilissima civitas; unde et Assyrîis regibus genus ex regina Semirami fuit. Nomen urbi a Damasco rege inditum; in cujus honorem Syrii sepulcrum Arathis uxoris ejus pro templo colere,

deamque exinde sanctissimæ religionis habent. Post Damas- cum Azelus, mox Adores et Abraham et Israel reges fuere. Sed Israhelem felix decem filiorum proventus majoribus suis clariorem fecit. Itaque populum in decem regna divisum filiis tradidit, omnesque ex nomine Judæ, qui post divisionem decesserat, *Judæos* appellavit; colique ejus memoriam ab omnibus jussit, cujus portio omnibus accesserat. Minimus ætate inter fratres Joseph fuit; cujus excellens ingenium veriti fratres, clam inceptum peregrinis mercatoribus vendiderunt. A quibus deportatus in Ægyptum, cum magicas ibi artes solerti ingenio percepisset, brevi ipsi regi percarus fuit. Nam et prodigiorum sagacissimus erat, et somniorum primus intelligentiam condidit; nihilque divini juris humanique ei incognitum videbatur: adeo, ut etiam sterilitatem agrorum ante multos annos providerit; perissetque omnis Ægyptus fame, nisi monitu ejus rex edicto servari per multos annos fruges jussisset; tantaque experimenta ejus fuerunt, ut non ab homine, sed a Deo responsa dari viderentur. Filius ejus Moses fuit, quem præter paternæ scientiæ hereditatem, etiam formæ pulchritudo commendabat. Sed Ægypti, quum scabiem et vitiliginem paterentur, responso moniti, eum cum ægris, ne pestis ad plures serperet, terminis Ægypti pellunt. Dux igitur exsulum factus, sacra Ægyptiorum furto abstulit: quæ repetentes armis Ægyptii, domum redire tempestatibus compulsi sunt. Itaque Moses Damascena antiqua patria repetita montem Synæ occupat; quo septem dierum jejunio per deserta Arabiæ cum populo suo fatigatus, cum tandem venisset, septimum diem more gentis *Sabbatum* appellatum in omne ævum jejunio sacravit, quoniam illa dies famem illis erroremque finierat. Et quoniam metu contagionis pulsos se ab Ægypto meminerant, ne eadem causa invisit apud incolas forent, caverunt, ne cum peregrinis communicarent: quod ex causa factum paulatim in disciplinam religionemque convertit. Post Mosen etiam filius ejus Aruas, sacerdos sacris Ægyptiis, mox rex creatur; semperque exinde hic mos apud Judæos fuit, ut eosdem, reges et sacerdotes haberent; quorum justitia religione

permixta, incredibile quantum coaluere."—*Justini*, lib. xxxvi. cap. ii.

Page 22.

From two columns of quotations which he adduces, we select the following for our satisfaction, and shall translate them according to the Welsh:—

בני אלים

Beni Elyv,

Reared ones of power.—Ps. xxix. 1.

מחיה מתים

Mychweii Methion.

Thou dost quicken those that have failed.

בלע אדני אתל כ נאות יעקב

By-llwng adon-ydh holl neuodh Iago,

The Lord has swallowed up all the tabernacles of Jacob.—

Lam. ii. 2.

דרך ביתה יצעד

Dyrac buth-hi ai-i-sengyd,

The avenue of her dwelling he would go to tread.—

Prov. vii. 8.

דרכי שאול ביתה יורדות אל חדרי מות

Dyracei sâl buth-hi ea-wardedh ill cadeiriau méth.

That leads to vileness is her abode, going the descent to the seat of failing.—Prov. vii. 27.

ברוך אתה יהוה אלהינו מלך העולם

Barwch wytti iâ el-eini maelog y-hwylma,

Seat of increase art thou, Supreme, our intellectual power, possessor of the space of revolution.*

* The first sentence of almost all Jewish thanksgivings to this very day.

מניני על אלהים

Meigen-i hwyl elyv.

My protection is from the intelligences.—Ps. vii. 11.

מידוא זה מלך הכבוד יהוה צבאות הוא מלך הכבוד סלה

Py yw-o sy maeloc y-cavad I-A-YW-VO savwyod yw-o
maeloc y-cavad. Sela.

Who is he that is possessor of attainments? I THAT AM
HIM of hosts, he is the possessor of attainment—BEHOLD.
—Ps. xxiv. 10.*

Page 23.

“I may instance *Rice* or *Rees* (written in Greek *Ρησα*—see Luke iii. 27), Davis, Jones, Lewis, &c., which are names greatly abounding in Wales, and only later corruptions, as I apprehend, of Jewish patronymics. The final *s* is, I believe, admitted to be, in *most* proper names, not the sign of the

* This passage must have been a great favourite with the Jews. The whole of the twenty-fourth Psalm is supposed to have been written for, and sung on the occasion of the removal of the ark by David to Jerusalem. It is moreover supposed, and very justly, that this Psalm had been employed when the ark was carried into the majestic temple which Solomon had erected. The Levites are regarded as approaching in solemn procession, bearing the sacred depository of sacramental treasures. As they approached the massive gates, they claimed admission for the King of Glory, who was perpetually to dwell between the cherubim that should overshadow the ark, in the words of the Psalmist, “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in!” The keepers of the gates are supposed to have heard the summons, and they demanded from within, “Who is this King of Glory?” The answer was, “The Lord strong and mighty in battle;” and then we are to imagine the ponderous gates thrown open, and the gorgeous throng of priests and Levites pressing towards the recesses of the sanctuary. Such a glorious scene could not fail to make a lasting impression on the Israelite’s mind, and cause him to adopt the above passage alluded to as a motto for his God, of whom he had every reason to be proud. It is not at all unlikely that the aborigines Britons ultimately chose the same as their motto.

plural number, but of the genitive case, and is one way of signifying the son of the person, and thus we have David's-son, David's, Davis ;—Jonah's-son, Jonah's, Jones ;—Levis'-son, Levis', or Lewis.

“*Levi*, by the writers of the New Testament, is written *Λεβι*, and also *Λεβις*, which is the identical *Levvis* of the Welsh, and possibly a corruption of the Greek genitive for the nominative, by a similar process with the above, and perhaps also *Levas*. The other Welsh form of denoting a man's son—viz., by the word *ap*, as *Davis-ap-Rees*, or *Rice*, whence it slides into the word itself, and from *ap-Rice* becomes *Price*, is probably Hebrew also ; since the sacred historian tells us that *Ab-ner* is son of *Ner*. *Ab* indeed signifies *father* rather than son, and it would appear, from many of their names, that they were in the habit of recognizing a man by the person whom he had from his father ; but it comes practically to the same thing as if it literally meant son : for we can scarcely avoid saying of him of whom we would speak as having *Ner* for his father, he is *Ner's son*.”—*Abdiel* in the *Jewish Expositor*, 1828, pp. 126, 127.

Page 47.

The 146th paragraph of the “*Canonical Excerptiones*” of Archbishop Egbright runs thus:—“*A Laodicean Act*. That no Christian presume to Judaize, or be present at Jewish feasts.” To which Johnson, in his collection of ecclesiastical laws and canons, adds, “By this one would suppose there were in this age Jews in the north of England.”—*Johnson's Collection of Ecclesiastical Laws*.

The following is the 149th paragraph of the same “*Canonical Excerptiones* :” —“A canon of the saints. If any Christian sell a Christian into the hands of Jews or Gentiles, let him be anathema : for it is written in Deuteronomy, ‘If any man be caught trafficking for any of the stock of Israel, and takes a price for him, he shall die.’” —*Johnson's Collection of Ecclesiastical Laws*.

Page 48.

“ Omnes terras, et tenementas, possessiones, et eorum pecunia, quæ reges Merciorum, et eorum Proceres, vel alii fideles Christiani, vel Judæi dictis Monarchis dederunt.”

Page 49.

22. *De Judæis*.—“ Sciendum quoque quod omnes Judæi ubicunque in regno sunt sub tutela et defensione Regis ligea debent esse, nec quilibet eorum alicui diviti se potest subdere sine Regis licentia. Judæi enim et omnia sua Regis sunt. Quod si quispiam detinuerit eos vel pecuniam eorum, perquirat Rex si vult tanquam suum proprium.”—*Spelman's Concilia Decreta, &c.* vol. i. p. 623.

Page 53.

“ Sciendum est quoque, quod omnes Judæi, ubicunque in regno sunt, sub tutela et defensione Domini regis sunt; nec quilibet eorum alicui diviti se potest subdere, sine Regis licentia. Judæi, et omnia sua Regis sunt. Quod si quispiam detinuerit eis pecuniam suam, perquirat Rex tanquam suum proprium.”

Page 67.

Dr. M'Caul goes on to say—“ Wagenseil gravely undertakes to disprove most of these charges; but it is to be hoped that the mere mention of them together is sufficient to show their falsehood. It is rather too bad to reproach the Jews, on the one hand, with unbelief, hatred, and contempt for Christians, and then to charge them with such faith in the wonder-working and soul-saving power of Christian blood, that to obtain it they expose themselves to the fury of their enemies. The enormous lying, profound ignorance of Judaism and the Jews, as well as the degrading superstition involved in some of these charges, throws discredit upon all. The mere recital of these follies shows that they are the offspring

of an unbelieving imagination, if not the invention of a malignant heart."—*Reason, &c.* pp. 23, 24.

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This work has been published in Prague in 1839, in a learned Hebrew periodical, called *Kerem Chemed*. In the thirty-fifth volume of the "Quarterly Review," in an article headed "Hurwitz's Hebrew Tales," p. 113, the following passage is to be met with:—"It may astonish the inquirer into the literary productions of our country, to be informed that one of the earliest books written here after the Conquest, was by one of the most eminent of the rabbies, Aben Ezra. In 1159, the sixth year of Henry II., he wrote from London a letter on the proper time of keeping the Sabbath, in verse; and in the same year his *Jesod Mora* (the Foundation of Fear), a treatise in twelve sections, on the various requisites for the study of Scripture and science, &c. . . . We are afraid that there is not a copy of it in the British Museum, and yet it ought to be there as a national curiosity. It would be amusing to speculate on what were the opinions of the critical and scientific Jew on the state of civilization and literature which he saw about him."

Page 80.

"Die Gelehrten unter ihnen trieben die Arzneiwissenschaft, doch mehr als Kunst, und sie sind durch Bekanntschaft mit geheimen Heilmitteln so berühmt gewesen, dass die Geistlichkeit in ihren Wunder-Kuren gestört ward, und nur dadurch einen Ausweg suchte, dass sie die Juden für Zauberer verschrie. Daher hat das gemeine Volk sich geängstigt Juden ans Krankenbette zu rufen."—*Jost's Geschichte der Israeliten*, vol. vii. pp. 113, 114.

Dr. M'Caul, after dilating on the Jewish knowledge of astronomy, writes thus:—"Their attention to medicine is a matter of equal notoriety. Their medical literature is considerable, and would, no doubt, throw much light on the history

of that science. . . . For a long list of Jewish medical writers, see Barolocii, part iv.; Repertorium libr. per Materias, p. li.; and the Catalogue of the Oppenheim Library, pp. 171, 497, 645."—*An Apology for the Study of Hebrew and Rabbinical Literature*, p. 6.

Page 91.

The same Rabbi Gedaliah, author of the *Shalsheth Hakebalah*, makes mention of Rabbi Jacob of Orleans, in another part of the same book, viz., when speaking of the age of the celebrated Maimonides, Jarchi, &c., he names our Rabbi Jacob, as "a distinguished sage," and also tells us that he was one and the same with Rabbi Tam, grandson of the famous Rabbi Solomon Jarchi, who was one of the authors of the *Tosepboth*.

Page 97.

M'shoomad literally signifies destroyed one; but it is used by the Jews to denote a brother Jew who embraced the religion of Jesus. It is rather curious that the first time the word is made use of, according to the Jews' own showing, appears to have been by Jesus, against those Jews who disbelieved him. The following passage—reproaching the Jews for their infidelity and blasphemy—occurs in the *Toledoth Jeshu*—a most blasphemous production, purporting to give a narrative of Jesus Christ:—

מי הם אותם המשומדים שאומרים עלי שאני ממזר ופסול הם
ממזרים ופסולים

Indeed, whenever a converted Jew gets an opportunity of comparing notes with an unconverted one, it always appears most palpably that the epithet *M'shoomad* is more applicable to the latter than to the former; for the former generally can prove to demonstration, that he is a faithful follower of Moses and the Prophets, whilst the latter can do no such thing.

Page 101.

Henry de Knyghton, in his "De Eventibus Angliæ," gives us the following piece of information :—" One John, a most bold Christian, flying from Stanford with many spoils of the Jews, to Northampton, was there secretly slain by his host, to get his money, and thrown without the city in the night, the murderer flying thereupon. After which, through the dreams of old women, and fallacious signs, the simple people, attributing to him the merits of a martyr, honoured his sepulchre with solemn vigils and gifts. This was derided by the wise men, yet it was acceptable to the Clerks there living, by reason of the gains."* Strange, however, Englishmen will attribute avarice and love of money to the poor Jews, rather than to their own ancestors, who possessed by far the greater share of both.

Page 107.

The address of the York Rabbi is evidently a digest of Eleazar's speeches in the fort of Masada. After the destruction of Jerusalem (A. D. 72), a great number of the Jews entrenched themselves in that fort, and for some time defended themselves so bravely, that it cost the Romans one bloody battle more. However, when the besieged beheld that in consequence of the fire which the Roman engines sent into their fortress, its further defence was impossible, the whole garrison, at the instigation of Eleazar, their commander, surrendered themselves to a voluntary death, slaying first their wives and children, and then each other; to the number of 960, that they might not fall into the hands of the hated besiegers. As the awful tragedies are so strikingly alike, it may not be uninteresting to the reader to take a view of both leaders' addresses at the same time; I therefore give here the speeches of Eleazar, long though they are :—

" Since we long ago, my generous friends, resolved never

* See Prynne's Demurrer, Part i. p. 13.

to be servants to the Romans, nor to any other than to God himself, who alone is the true and just Lord of mankind, the time is now come that obliges us to make that resolution true in practice. And let us not at this time bring a reproach upon ourselves for self-contradiction; while we formerly would not undergo slavery, though it were then without danger, but must now, together with slavery, choose such punishments also as are intolerable; I mean this, upon the supposition that the Romans once reduce us under their power while we are alive. We were the very first that revolted from them, and we are the last that fight against them; and I cannot but esteem it as a favour that God hath granted us, that it is still in our power to die bravely, and in a state of freedom, which hath not been the case of others who were conquered unexpectedly. It is very plain that we shall be taken within a day's time; but it is still an eligible thing to die after a glorious manner, together with our dearest friends. This is what our enemies themselves cannot by any means hinder, although they be very desirous to take us alive. Nor can we propose to ourselves any more to fight them, and beat them. It had been proper, indeed, for us to have conjectured at the purpose of God much sooner, and at the very first, when we were so desirous of defending our liberty, and when we received such sore treatment from one another, and worse treatment from our enemies; and to have been sensible that the same God who had of old taken the Jewish nation into his favour, had now condemned them to destruction; for had he either continued favourable, or been but in a lesser degree displeased with us, he had not overlooked the destruction of so many men, or delivered his most holy city to be burned and demolished by our enemies. To be sure we weakly hoped, to have preserved ourselves, and ourselves alone, still in a state of freedom, as if we had been guilty of no sins ourselves against God, nor been partners with those of others: we also taught other men to preserve their liberty. Wherefore, consider how God hath convinced us that our hopes were in vain,

by bringing such distress upon us in the desperate state we are now in, and which is beyond all our expectations; for the nature of this fortress, which was in itself unconquerable, hath not proved a means of our deliverance; and even while we have still abundance of food, and a great quantity of arms and other necessaries more than we want, we are openly deprived by God himself of all hope of deliverance; for that fire which was driven upon our enemies did not, of its own accord, turn back upon the wall which we had built: this was the effect of God's anger against us for our manifold sins, which we have been guilty of in a most insolent and extravagant manner with regard to our own countrymen; the punishment of which let us not receive from the Romans, but from God himself, as executed by our own hands, for these will be more moderate than the other. Let our wives die before they are abused, and our children before they have tasted of slavery; and after we have slain them, let us bestow that glorious benefit upon one another mutually, and preserve ourselves in freedom, as an excellent funeral monument for us. But first let us destroy our money and the fortress by fire; for I am well assured that this will be a great grief to the Romans, that they shall not be able to seize upon our bodies, and shall fail of our wealth also: and let us spare nothing but our provisions; for they will be a testimonial when we are dead, that we were not subdued for want of necessaries, but that, according to our original resolution, we have preferred death before slavery."

The above address was not at first approved of by all, and consequently a second impetuous speech was elicited, which is the following:—

"Truly, I was greatly mistaken when I thought to be assisting to brave men who struggled hard for their liberty, and to such as were resolved either to live with honour, or else to die; but I find that you are such people as are no better than others, either in virtue or in courage, and are afraid of dying, though you be delivered thereby from the greatest

miseries, while you ought to make no delay in this matter, nor to await any one to give you good advice; for the laws of our country, and of God himself, have, from ancient times, and as soon as ever we could use our reason, continually taught us—and our forefathers have corroborated the same doctrine by their actions, and by their bravery of mind—that it is life that is a calamity to men, and not death; for this last affords our souls their liberty, and sends them, by a removal, into their own place of parity, where they are to be insensible of all sorts of misery; for while souls are tied down to a mortal body, they are partakers of its miseries; and really, to speak the truth, they are themselves dead; for the union of what is divine to what is mortal is disagreeable. It is true, the power of the soul is great, even when it is imprisoned in a mortal body; for by moving it after a way that is invisible, it makes the body a sensible instrument, and causes it to advance farther in its actions than mortal nature could otherwise do. However, when it is freed from that weight which draws it down to the earth, and is connected with it, it obtains its own proper place, and does then become a partaker of that blessed power and those abilities, which are then every way incapable of being hindered in their operation. It continues invisible, indeed, to the eyes of men, as does God himself; for certainly it is not itself seen while it is in the body, for it is there after an invisible manner, and when it is freed from it, it is still not seen. It is this soul which hath one nature, and that an incorruptible one also; but yet it is the cause of the change that is made in the body; for whatsoever it be which the soul touches, that lives and flourishes; and from whatsoever it is removed, that withers away and dies: such a degree is there in it of immortality. Let me produce the state of sleep as a most evident demonstration of the truth of what I say, wherein souls, when the body does not distract them, have the sweetest rest depending on themselves, and conversing with God, by their alliance to him; they then go everywhere, and foretell many futurities beforehand. And why are we afraid of death,

while we are pleased with the rest that we have in sleep?— and how absurd a thing it is to pursue after liberty while we are alive, and yet to envy it to ourselves where it will be eternal! We, therefore, who have been brought up in a discipline of our own, ought to become an example to others of our readiness to die; yet if we do not stand in need of foreigners to support us in this matter, let us regard those Indians who profess the exercise of philosophy; for these good men do but unwillingly undergo the time of life, and look upon it as a necessary servitude, and make haste to let their souls loose from their bodies; nay, when no misfortune presses them to it, nor drives them upon it, these have such a desire of a life of immortality, that they tell other men beforehand that they are about to depart; and nobody hinders them, but every one thinks them happy men, and gives them letters to be carried to their familiar friends (that are dead); so firmly and certainly do they believe that souls converse with one another (in the other world). So when these men have heard all such commands that are to be given them, they deliver their body to the fire; and in order to their getting their soul a separation from the body, in the greatest purity, they die in the midst of hymns of commendation made to them; for their dearest friends conduct them to their death more readily than do any of the rest of mankind conduct their fellow-citizens when they are going a very long journey, who, at the same time, weep on their own account, but look upon the others as happy persons, as so soon to be made partakers of the immortal order of beings. Are not we, therefore, ashamed to have lower notions than the Indians; and by our own cowardice to lay a base reproach upon the laws of our country, which are so much desired and imitated by all mankind? But put the case that we had been brought up under another persuasion, and taught that life is the greatest good which men are capable of, and that death is a calamity; however, the circumstances we are now in ought to be an inducement to us to bear such calamity courageously, since it is by

the will of God and by necessity that we are to die; for it now appears that God hath made such a decree against the whole Jewish nation, that we are to be deprived of this life, which (he knew) we would not make a due use of; for do not you ascribe the occasion of your present condition to yourselves, nor think the Romans are the true occasion that this war we have had with them is become so destructive to us all: these things have not come to pass by their power, but a more powerful cause hath intervened, and made us afford them an occasion of their appearing to be conquerors over us. What Roman weapons, I pray you, were those by which the Jews of Cesarea were slain? On the contrary, when they were no way disposed to rebel, but were all the while keeping their seventh day festival, and did not so much as lift up their hands against the citizens of Cesarea; yet did those citizens run upon them in great crowds, and cut their throats, and the throats of their wives and children, and this without any regard to the Romans themselves, who never took us for their enemies till we revolted from them. But some may be ready to say, that truly the people of Cesarea had always a quarrel against those that lived among them, and that when an opportunity offered itself, they only satisfied the old rancour they had against them. What, then, shall we say to those of Scythopolis, who ventured to wage war with us on account of the Greeks? Nor did they do it by way of revenge upon the Romans, when they acted in concert with our countrymen. Wherefore you see how little our good-will and fidelity to them profited us; while they were slain, they and their whole families, after the most inhuman manner, which was all the requital that was made to them for the assistance they had afforded the others; for that very same destruction which they had prevented from falling upon the others, did they suffer themselves from them, as if they had been ready to be the actors against them. It would be too long for me to speak, at this time, of every destruction brought upon us; for you cannot but know that there was not any one Syrian

city which did not slay their Jewish inhabitants, and were not more bitter enemies to us than were the Romans themselves; nay, even those of Damascus, when they were able to allege no tolerable pretence against us, filled their city with the most barbarous slaughter of our people; and cut the throats of eighteen thousand Jews, with their wives and children. And as to the multitude that was slain in Egypt, and that with torments also, we have been informed they were more than sixty thousand; those, indeed, being in a foreign country, and so naturally meeting with nothing to oppose against their enemies, were killed in the manner forementioned.

“As for all those of us who have waged war against the Romans in our own country, had we not sufficient reason to have sure hopes of victory? For we had arms, and walls, and fortresses so prepared, as not to be easily taken, and courage not to be moved by any dangers in the cause of liberty, which encouraged us all to revolt from the Romans. But, then, these advantages sufficed us but for a short time, and only raised our hopes, while they really appeared to be the origin of our miseries; for all we had hath been taken from us, and all hath fallen under our enemies, as if these advantages were only to render their victory over us the more glorious, and were not disposed for the preservation of those by whom these preparations were made. And as for those that are already dead in the war, it is reasonable we should esteem them blessed, for they are dead in defending, and not in betraying their liberty; but as to the multitude of those that are now under the Romans, who would not pity their condition? And who would not make haste to die, before he would suffer the same miseries with them? Some of them have been put upon the rack, and tortured with fire and whippings, and so died. Some have been half devoured by wild beasts, and yet have been reserved alive to be devoured by them a second time, in order to afford laughter and sport to our enemies; and such of those as are alive

still, are to be looked on as the most miserable, who, being so desirous of death, could not come at it. And where is now that great city, the metropolis of the Jewish nation, which was fortified by so many walls round about, which had so many fortresses and large towers to defend it, which could hardly contain the instruments prepared for the war, and which had so many ten thousands of men to fight for it? Where is this city that was believed to have God himself inhabiting therein? It is now demolished to the very foundations, and hath nothing but that monument of it preserved, I mean the camp of those that have destroyed it, which still dwells upon its ruins. Some unfortunate old men also lie upon the ashes of the temple, and a few women are there preserved alive by the enemy for our bitter shame and reproach. Now, who is there that revolves these things in his mind, and yet is able to bear the sight of the sun, though he might live out of danger? Who is there so much his country's enemy, or so unmanly, and so desirous of living, as not to repent that he is still alive? And I cannot but wish that we had all died before we had seen that holy city demolished by the hands of our enemies, or the foundations of our holy temple dug up after so profane a manner. But since we had a generous hope that deluded us, as if we might, perhaps have been able to avenge ourselves on our enemies on that account, though it be now become vanity, and hath left us alone in this distress, let us make haste to die bravely. Let us pity ourselves, our children, and our wives, while it is in our power to show pity to them, for we are born to die, as well as those were whom we have begotten; nor is it in the power of the most happy of our race to avoid it. But for abuses and slavery, and the sight of our wives led away after an ignominious manner, with their children, these are not such evils as are natural and necessary among men; although such as do not prefer death before those miseries, when it is in their power so to do, must undergo even then on account of their own cowardice. We revolted from the Romans with

great pretensions to courage; and when, at the very last, they invited us to preserve ourselves, we would not comply with them. Who will not, therefore, believe that they will certainly be in a great rage at us, in case they can take us alive? Miserable will, then, be the young men who will be strong enough in their bodies to sustain many torments; miserable also will be those of elder years, who will not be able to bear those calamities which young men might sustain! One man will be obliged to hear the voice of his son imploring help of his father, when his hands are bound! But certainly our hands are still at liberty, and have a sword in them. Let them, then, be subservient to us in our glorious design; let us die before we become slaves under our enemies; and let us go out of the world, together with our children and our wives, in a state of freedom. This it is that our laws command us to do; this it is that our wives and children crave at our hands; nay, God himself hath brought this necessity upon us; while the Romans desire the contrary, and are afraid any of us should die before we are taken. Let us, therefore, make haste, and instead of affording them so much pleasure as they hope for in getting us under their power, let us leave them an example which shall at once cause their astonishment at our death, and their admiration of our hardiness therein."

This second harangue had the desired effect. The Romans having scaled the walls, apprehended some treachery, by reason of the death-like silence that prevailed around the fortress; but soon discovered the slaughtered bodies and learned the dreadful occurrence from the mouths of two women and five children, who, by concealing themselves, had escaped the fulfilment of the fatal compact.—*Josephus' Wars*, Book vii. Chaps. 8, 9.

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"Ricardus Malebisse, r. c. de XX. Marcis, pro rehabendâ Terrâ suâ usque ad adventum Domini Regis; quæ saisita

fruit in manu Regis, propter occisionem Judaeorum Eborac. Et ut Walterus de Carton and Ricardus de Kukencia Armigeri ejus habeant Pacem Regis neque ad adventum ejus." Mag. Rot. 4 B. I. Rot. 4. b. Everwich.

Page 114.

"Court of Star-Chamber (*camera stellata*), a famous, or rather infamous, English tribunal, said to have been so called, either from a Saxon word, signifying to *steer* or govern; or for its punishing the *crimen stellionatus*, or cosenage; or because the room wherein it sat—the old council-chamber of the palace of Westminster (Lamb. 148), which is now converted into the lottery-office, and forms the eastern side of the new palace-yard—was full of windows; or (to which Sir Edward Coke, 4 Inst. 66, accedes), because *haply* the roof thereof was at the first garnished with gilded *stars*. As all these are merely conjectures (for no stars are now in the roof, nor are any said to have remained there so late as the reign of Queen Elizabeth), it may be allowable to propose another conjectural etymology, as plausible, perhaps, as any of them. It is well known that, before the banishment of the Jews under Edward I., their contracts and obligations were denominated in our ancient records *starra*, or *starrs*, from a corruption of the Hebrew word *shetar*, a covenant. These *starrs*, by an ordinance of Richard the First, preserved by Hoveden, were commanded to be enrolled and deposited in chests, under three keys, in certain places; one, and the most considerable, of which was in the king's exchequer at Westminster; and no *starr* was allowed to be valid, unless it were found in some of the said repositories. The room at the exchequer, where the chests containing these *starrs* were kept, was probably called the *star-chamber*, and when the Jews were expelled the kingdom, was applied to the use of the king's council, sitting in their judicial capacity. To confirm this, the first time the *star-chamber* is mentioned in any record, it is said to have been situated near the receipt of the

exchequer at Westminster (the king's council, his chancellor, treasurer, justices, and other sages, were assembled *en la chaumber des esteilles presta resceipt at Westminster, Clause 41, Edw. III. m. 13*). For in process of time, when the meaning of the Jewish *starrs* was forgotten, the word *star-chamber* was naturally rendered in law French, *la chaumbre des esteilles*, and in law Latin, *camera stellata*, which continued to be the style in Latin till the dissolution of that court."—*Encyclopædia Britannica*.

Page 117.

Though the Mohammedan dominion began to be on the wane, in Spain, during this century, the Jews held still high offices and enjoyed great privileges there. Even the Christian powers, at least the political rulers, were sensible of the benefit which this people imparted to the country, not only as teachers of science, physicians, and ministers of finance, but also by the vigour they excited in foreign and domestic trade. A Jew was, in this century, fiscal general and treasurer of the kingdom, Jahudano by name. The sovereign entrusted him with almost all state negotiations.—*See Finn's Sephardim*, chap. xviii.

Page 125.

The following original indictment will supply the curious with the particulars of the accusation.

Placita capta apud Bedeford, a die Sancti Michaelis, in tres sept. coram Simon de Pateshal et Ric. de Faukenbrig et sociis suis, anno regni Regis Johannis 4to rot. 5. in dorso.

Hundred de Clipton.

Robertus de Sutton appellat Bonefand Judæum de Bedeford, quod ipse in pacem Domini Regis, et nequiter, fecit ementulari Ricardum nepotem suum, unde obiit. Ita quod ipse fecit portari eum usque in Terram suam de Hacton, quam ipse habet in vadio, et ibi obiit : et hoc offert probare.

Et tunc Bonefand venit, et defendit totum, et offert Domino

Regi unam marcam pro habenda inquisitione, utrum sit inde culpabilis, vel non.

Et Juratores inquisiti dicunt, quod non est culpabilis inde : et ideo Bonifand sit quietus, et Robertas in misericordia, pro falso appello.

Page 131.

Mathew Paris furnishes us with an idea of King John's religious principles : he informs us that when John's subjects saw no other way of treating him but by taking up arms against him, whilst the former appealed the Pope, the latter appealed to Admirallus, King of Morocco, a Mahometan, promising to surrender his crown and kingdom to him, and hold them from him as his vassal ; and likewise to renounce the Christian religion, as vain ; and faithfully to adhere to the Mahometan religion. Admirallus rejected the offer with scorn. See also Prynne and Tovey.

Page 158.

Mandatum est Vicecomit. Norf. et Suff. quod in civitate Norwic. et singulis bonis villis comitatum suorum, clamari faciant, quod nulla fœmina Christiana, de cœtero, serviat Judæos, ad alendos pueros suos, vel in aliquo alio officio. Teste Rege apud West. 20 die Januar.—Claus. 19, H. 3, m. 14.

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Accepimus autem quod Judæi faciunt Christianas, filiorum suorum nutrices : et (quod non tantum dicere, sed etiam nefandum est cogitare), cum in die resurrectionis Dominicæ illas recipere corpus et sanguinem Jesu Christi contingit, per triduum ante eos lactent, lac effundere faciunt in latrinam.

Page 163.

Mandatum est Justiciariis ad custodiam Judæorum assignatis, quod de arreragiis tallagii Judæorum de 10 mille marcis

quæ collegi præcepit Rex, nullos Judæos quietos esse permittant, nisi tallagium illud ad scaccarium Regis pacaverint, vel literas Regis de quietancia inde habuerint, vel aliud rationabile warrantum producant, quod eis de jure sufficere debeat.

Teste Rege apud *Marleburge* 13 die *Decemb.*—*Claus.* 21, H. 3, pars 1, m. 19.

Page 167.

Judæi Angliæ *debent C. l. ut* Judæi, retonsores, latrones, et eorum receptatores, *per inquisitionem factam per sacramentum legalium Christianorum vel Judæorum, vel alio modo, de prædicta malicia convicti, a Regno ejiciantur irredituri.*

Page 167.

Rex Vic. Northampt. Salutem. Præcipimus tibi, quod sicut teipsum et omnia tua diligis, et sicut vis quod ad te non gravissime capiamus, venire facias coram nobis apud Wigorn. die Dominica prima ante cineres, sex de ditioribus, et potentioribus Judæis nostris Northampt. et de singulis villis comitat. tui, in quibus Judæi manent, vel duos Judæos, secundum numerum eorum. Ad tractandum nobiscum, tam de nostra quam sua utilitate, Sciturus quod nisi illuc ad terminum præfatum venerint, ita manum nostram tam erga corpus, quam catalla tua aggravabimus, quod tu perpetuo te senties non mediocriter prægravari.

Teste Rege apud *Marleberg.* 24 die *Januar.*—*Claus.* 25, H. 3, dors. 19.

Page 167.

The following is a list of the Jewish representatives who went up to Worcester to attend that memorable parliament. From the foregoing writ, it is evident that that parliament was appointed to be held on a Sunday: Dr. Tovey, therefore, reasonably conjectures that the Jews may have anticipated that the king was about to renounce Christianity and embrace Judaism himself.

- London.*—Benedictus Crespin, Jacobus Crespin, Aaron fil. Abraham, Aaron Blund, Elias le Eveske, Leo Blund.
- Ebor.*—Aaron fil. Jocei, Leo le Evesque, Joseus nepos Aaron, Joseus de Kent, Ursel fil. Sampson, Benedictus nepos Aaron.
- Linc.*—Leo fil. Solomon, Abraham fil. Solomon, Judas de Franceys, Joceus de Burge, Abraham de Solitoster, Duellus fil. Elie.
- Cantuar.*—Salom. fil. Joce, *Magist.* Aaron. Benomy Copnius, fil. Mulkane, Messe fil. Sampson, Abraham fil. Leonis.
- Winton.*—Elias fil. Chere, Deidegrand Lumbard *Senex*, Mannasser fil. Ursell, Ayaye de Wallingford, Kendone fil. Ursell.
- Stamford.*—Jacob *gener.* Eman, Jacob fil. Elye, Meyer fil. David, Samuel fil. Cok, Dusefaut fil. Cok, Aaron *gener.* Pictaum.
- Norham.*—Elias de Pontrefacto, Isaac Pickether, Sampson fil. Deulesara, Samps. fil. Samps., Deud fil. Vines, Pech fil. de Sam de Ivelcester.
- Bedeford.*—Manser fil. Benedicti, Abraham fil. Benedicti, Ursel fil. Isaac Bovenfunt.
- Canteb'rig.*—Isaac fil. Samuel, Jacob fil. Deusestra, Aaron fil. Isaac Blund, Josce de Wilton, Dyaye fil. *Magistri* Levi fil. Solomon.
- Norwic.*—Henne Jurinus fil. Jacobi, Deulrese fil. Dyaya de Manecroft, Dure de Resing.
- Warewick.*—Benedictus de Kanc, Elias fil. Abraham, Benedictus de Evesham, Lion fil. Deule Benete, Dungeun de Warwick, Pettemo fil. Mossi.
- Wigorn.*—Hake Isaac *senior.* Hake Mosse fil. Deulo Heneye, Abraham fil. Abraham, Isaac *gener* Samuel, Abraham fil. Jude.
- Bristol.*—Lumbard Bonefi de Bristol, Salom de Ivelcester, Isaac fil. Jacob, Mile le Eveske, Isaac de Bath.
- Colecester.*—Aaron de Colecester, Arcel de Colecester, Isaac fil. Benedicti, Jacob fil. Vinis.

Nottingham.—*David* Lumbard, Dendone fil. Deule Cresse Sampson Leve, Benedictus Pinkennye.

Exon.—Jacob de Exon, Benefand fil. Jude, Joce fil. Abraham Doule, Cresse le Eveske.

Dorset.—Solomon de Dorcester, Benedictus fil. Vivian.

Wilts.—Solomon fil. Josse, Isaac de Herleb, Salom de Merleberg, Abraham de Battecoke, Isaac fil. Jesse.

Oxon.—David de Linc., Bonami fil. Copin, Copin fil. Bonefei, Mosse fil. Dyaye, Vinis fil. Copin, Samuel fil. le Franceys.

Glouc.—Bonefaund fil. Elye. Garsie *gener* Belie, Isaac fil. Mosse de Paris, Elias fil. Bonefant, Vines fil. Bonenfaund, Elias fil. Isaac.

The above persons were also compelled to become the tax-masters of their brethren.

Page 191.

“This very year (1252) there came out of the Holy Land a mandate from the king of France, that all the Jews should be expelled out of the realm of France, and condemned to perpetual exile, with this clause of moderation added thereto:—But he who desires to remain, let him be an artificer or handicraftsman, and apply himself to mechanical artifices. For it was scornfully objected to the said king by the Saracens, that we did little love or reverence our Lord Jesus Christ, who tolerated the murderers of him to live amongst us.”—*Prynne*.

Page 201.

Bishop Percy, in his relics of “Antient English Poetry,” gives us the following ballad, in which he supposes that its composer “had an eye to the known story of Hugh of Lincoln, a child said to have been murdered by the Jews in the reign of Henry III. The conclusion of this ballad appears to be wanting; what it probably contained may be seen in Chaucer.”

THE JEW'S DAUGHTER.

The rain rins doun through Mirry-land toune,
 Sae dois it doune the Pa :
 Sae dois the lads of Mirry-land toune,
 Quban they play at the ba'.

Than out and cam the Jewis dochter,
 Said, will ye cum in and dine?
 " I winnae cum in, I cannae cum in,
 Without my play-feres nine."

Scho powd an apple reid and white
 To intice the zong thing in :
 Scho powd an apple white and reid,
 And that the sweet bairne did win.

And scho has taine out a little pen-knife,
 And low down by her gair,
 Scho has twin'd the zong thing and his life ;
 A word he nevir spak mair.

And out and cam the thick thick bluid,
 And out and cam the thin ;
 And out and cam the bonny herts bluid ;
 Thair was nae life left in.

Scho laid him on a dressing borde,
 And drest him like a swine,
 And laughing said, gae nou and pley
 With zour sweet play-feres nine.

Scho rowd him in a cake of lead,
 Bade him lie stil and sleip.
 Scho cast him in a deip draw-well,
 Was fifty fadom deip.

Quhan bells wer rung, and mass was sung,
 And every lady went hame :
 Then ilka lady had her zong sonne,
 But Lady Helen had nane.

Scho rowd hir mantil hir about,
 And sair sair gan she weip ;
 And she ran into the Jewis castel
 Quhan they wer all asleip.

My bonny Sir Hew, my pretty Sir Hew,
 I pray thee to me speik.
 "O lady, rinn to the deip draw-well,
 Gin ye zour sonne wad zeik."

Lady Helen ran to the deip draw-well,
 And knelt upon her kue :
 My bonny Sir Hew, and ze be here,
 I pray thee speik to me.

"The lead is wondrous heavy, mither,
 The well is wondrous deip,
 A keen pen-knife sticks in my hert,
 A word I donnae speik.

"Gae hame, gae hame, my mither deir,
 Fetch me my windling sheet,
 And at the back o' Mirry-land toune
 Its thair we twa sall meet."

Chaucer, in the last stanza of his Prioress's Tale, has the following three lines, which are probably the conclusion of the above:—

"Oh, young Hew of Lincoln slain also
 With cursed Jews, as it is notable,
 For it n'is but a little while ago."

Page 238.

The following particulars, as registered by Prynne, evidently show that there were many wealthy persons who, in spite of losing all, embraced Christianity:—

“This year, a Jew’s wife proving a convert Christian, her husband was attached for her goods, by the king, as belonging to him upon her conversion; who thereupon paid a fine to have this new case judicially determined in the Jews’ Exchequer, as this record attests.”

“Cum *Abraham Batekot* Judeus attachiatus esset ad respondend. regi de catallis *Amiciæ* Judeæ, quæ fuit uxor sua, quæ quidem catalla post conversionem suam ad regem pertinebant, ut dicitur. Idem Judeus finem fecit cum rege pro dimid. marc. auri quam regi solvit, ut secundum legem et consuetudinem Judaismi ad scaccarium Judæorum super hoc deducatur. Et mandatum est justic. ad custod. jud. assignatis, quod citra festum S. *And.* ad scaccarium Judæorum, quod justum fuerit de catallis prædictis fieri faciant, sicut prædict. est T. per R. de Essington.”

Page 284.

The following brief account of De Lyra is given by Bishop Bale in his “*Illustrium Majoris Britanniae Catalogus.*”

“*Nicolaus Lyranus* ex Judæorum genere Anglus; atque Hebræorum Rabbinos in literis Hebraicis ab ipsa pueritia nutritus, illud idioma sanctum ad unguem, ut loquuntur, novit. Qui mox ut frequentasset scholas publicas, ac minoritarum quorundam sincerioris judicii audisset conciones; abhorrere coepit a Talmudicis doctrinis, atque ita a tota sua gentis insania stultissima. Conversus ergo ad Christi fidem, ac regenerationis lavacro lotus, Franciscanorum familiæ, se statim adjunxit. Inter quos scripturis sanctis studiosissimus ac longa exercitatione peritus, Oxonii et Parisiis, cum insulsiſſimis Rabbinis, qui plebem Judaicam vana Messiae adventuri pollicitatione lactaverant, disputationibus et scriptis, mirifice conflictavit. Denique contra eorum apertissimas

blasphemias, utrumque Dei testamentum diligentiori examine et elucidatione explanavit. Si in plerisque, ut ei a multis imponitur, deliravit, tempori est imputandum, in quo fere omnia erant hypocritarum nebulis obscurata. Meliorem certe cæteris omnibus per eam ætatem navavit in scripturis operam. De verborum simplicitate non est quod conquiritentur homines, cum a vocabulis æstimanda non sit æterni patris veritas. Præclara scripsit opuscula, ut prædictis Tritemius habet, quibus nomen suum celebriter devenit ad posteritatis notitiam.—Doctor Martinus Lutherus, in secundo et nono capitibus in Genesim, se ideo dicet amavisse Lyrad num atque inter optimos posuisse, quod præ cæteris interpretibus diligenter fuerit historiam prosecutus. Claruit A. C. 1337, quo Danielelem exposuit, ac Parisiis demum obiisse fertur.”

APPENDIX TO VOL. II.

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The following extract from Rabbi Jonathan's reply to Father Salian's, the Jesuit, arguments, will give the English reader an idea of Jewish notions of Christianity:—"Your later records and chronicles do tell us of multitudes of miracles, which were wrought, as they say, by men and women of your religion, which seem to us to be very fabulous, nay, ridiculous. Yet these are received amongst you likewise as certain and infallible, and have the approbation of your church, and of the high priest whom you call the pope, and the sanhedrim of cardinals. And some of these do vie with the miracles of Jesus and his disciples, and seem to be much of the same sort or kind. Let me name a few of many, and they are such as I have taken out of great authors and licensed or allowed records. And pardon me if I do not cite the author and places where they are chronicled; if you desire it, I can produce my vouchers for every story, and those such as are authentic.

"Then taking up his little book, and putting on spectacles, he read as followeth: Your words, said he, do first make mention of Jesus his miraculous conception, before they speak of his and his followers' miraculous actions. This I have heard urged by others, though it was omitted by you, how he was conceived of the Holy Spirit, and then born of a virgin without the knowledge of man. A like miracle is recorded

in one of your church histories published not long since with allowance; how St. Kentigerne's mother begged of Jesus, that she might imitate his virgin-mother in the conception and birth of a child. Accordingly, within a little time she finds herself with child, but often protests she never knew any man. But, by the law of that country where she lived, she must be cast headlong from the top of an high mountain, she weeps and prays; but the executioner does his work, down she falls; but is so far from being killed, or dashed in pieces, that she has no bruise or hurt. Then she is carried on ship-board many miles into the sea; and there turned out into a small boat of leather, destitute of all human help; yet, with great speed and safety she arriveth at a far distant port, and landing, she is delivered of that admirable saint, and miraculously-conceived son, St. Kentigerne.

“As to miraculous actions, the forementioned book, and others of equal or greater authority, will afford plenty that do not only compare with, but exceed, the miracles of Jesus and his disciples. As, for instance, your words speak of Jesus his fasting forty days, and I can shew you where it is recorded of St. Patrick, that he fasted a whole Lent (which I think with you is forty days) without any human sustenance; where one St. Arden is said to fast full fifty days, and to grow fatter upon it.

“And whereas it is said, that Jesus fed five thousand persons with five loaves and two small fishes, St. Patrick is said to have fed fourteen thousand with one cow, two stags, and two wild boars; and it was talked about how next day the cow was alive again.

“And as for Jesus, his turning water into wine, it is not so much as is commonly affirmed of your priests, how, by repeating four or five words, they can turn wine into blood, and bread into flesh, and that the flesh and blood of Jesus himself, though you affirm he is ascended into heaven, and shall there remain till his second coming.

“And, it is recorded of one Odo, an archbishop of Canter-

bury, that when some of his clergy did doubt of such transmutation or transubstantiation, that he prayed with tears while he was at mass, that God would convince them by a sign, and the body of Jesus which he held in his hands (that is, the bread) began to pour forth blood into the chalice, which they perceived, desired the prelate to pray that the blood might be changed again, lest vengeance should fall upon them for their incredulity; he doth so, and it became wine.

“Again, whereas your records speak how Jesus and his disciples did heal all manner of diseases, whether the diseased were present or absent, and that with a word speaking; the like is recorded of some of his more modern followers. Take, for instance, St. David, a great light of the church, as he is called: he invited St. Kined to come to his synod—St. Kined excused himself, because he was lame and crooked, unfit for such holy company, and unable for so great a journey: whereupon St. David prays him straight and sound. But the other still delayed his coming: upon which St. David unprays his former prayer, and he becomes lame and crooked again. St. Bernard had great success, as appears in your histories, this way: for he cured one in Spain of a sore disease, whilst he was in France; he cured one of a dropsy by putting his own girdle about him; another of the headache, by sending him his cap to wear; another that lay dying, he restored by sending him his coat, with many more of the like kind.

“As for casting out devils, nothing is more ordinary than for your priests to do that feat by their exorcisms. Your holy water, with the sign of the cross, is said to be frequently successful in this work. And I find, in one of your histories, how a woman was dispossessed of seven devils at Lauretto, by calling on the Virgin Mary for help; and when four were cast out, the other three, called Heroth, Horribilis, and Arcta, with much difficulty were removed, one cries out, ‘Mary, Mary, thou art too cruel against us;’ another howled lamentably, and said, ‘Mary, thou art too powerful in this place,

where thou dost force us out of our possession against our will." And the priest, who by Mary's aid did this miracle, made him tell what place that was; who answered, it was the Virgin's bed-chamber wherein, after the angel Gabriel's message, she conceived God: which was, as other histories speak, brought thither by a miracle. Nay, some of your great saints have contended with the devil, and worsted him: as St. Dunstan, who caught him by the nose with a pair of hot tongs, and plucked him so hard, that the devil was glad to shift from by breaking down a wall, crying out, it did so smart, once and again, 'Oh, what hath this bald-pate done!' As for raising the dead, this also hath been frequently practised. St. Francis makes one die that answered his disciples roughly, when they would have borrowed his cart, and afterwards raised him up again and restored him to life. A man and his son going a pilgrimage to St. James's, at Compostella, light upon a wicked host, that first makes them drunk, and then puts two silver cups into their wallets. They are pursued, and being taken and tried, the son was hanged, the father goes on his pilgrimage, and returneth thirty-six days after to the body of his son, still hanging. He maketh grievous lamentations, till by and by the hanged son began to comfort him, saying, "Most dear father, weep not but rejoice, for I was never better in all my life; St. James supports and comforts me with heavenly sweetness." The father, overjoyed, makes known the business; the people flock together, the man is taken down, and the host hanged up in his room.

I could shew you where St. David is said to have raised a boy from the dead, who afterwards waited upon him. St. Patrick to have raised one from the dead that was almost devoured by hogs. And St. Albans, being to be martyred, people thronged to see his martyrdom; and coming very hard by a deep river, many fell in and were drowned; the Saint perceiving it, prays that all might see his passion, and, to that purpose, the waters may be dried up. It was done

accordingly, and those that were drowned before are now found safe at the bottom of the river.

Again, whereas it is recorded that Jesus raised himself from the dead, I can turn you to records in great credit with you, where some of your eminent saints are reported to have done things little inferior thereunto. St. Dennis, the patron of France, when his head was cut off, carried that head of his two miles in his hands. St. Winifrid, vowing virginity, was wooed by a king's son; to make her escape, she pretends to dress herself (for he found her much unready) and to return again; but, out of a back door she goes, and makes towards the church; on the side of a hill she is overtaken by her suitor, whose love was turned into rage, and continuing in her obstinacy, he cuts off her head, and there rose up a well, which still bears her name; the head tumbles down into the church amongst the people; St. Bento takes it up, seeks the murderer, and finds him wiping his bloody sword upon the grass; he pronounceth his curse against him, whereupon he falls down dead. St. Bento, often kissing the head, joins it to the body, covers it with his mantle, and goes to the altar to say mass; that done, to the body he returns and begins a sermon, and prays for the virgin, whereto the people say amen. Presently the virgin riseth up as if it were from sleep, wipes her face from dust and sweat, and goes to the church to give thanks; only where the section was made, there was a circle like a white thread all her life. St. Clare, a noble Englishman, to avoid marrying a noble and beautiful virgin, runs away to France. There a lady falls in love with him; to escape her, he leaves the monastery he was in; this turns her kindness into fury; she sends two murderers, who cut off his head; he riseth straight, and with his hands takes up his head, carries it unto a fountain, into which he cast it; thence he takes it again, and carries it into the oratory of his cell, and thence went forward to a little village near Epta, where for aught appears, he ended his procession.

My allotted time will not suffer me to proceed, though I

have collected some scores of these miracles, and indeed there is great plenty of them to be had. In one thing, to conclude, the miracles of these modern saints exceed the miracles of Jesus or his immediate followers; for they are recorded to have delivered souls out of hell torments, which Jesus himself did never pretend to do. Gregory the Great (one of your chief priests) wept so long for Trajan, the emperor, that he obtained deliverance of his soul from hell, although we read he was charged to ask no more so great a favour for any, at least, that died unbaptized. So St. Dunstan delivered King Edwin's soul from infernal torments, and when the devils quarrelled with him about it, he stopped their mouths by asking them, what reason they had to find fault with it, if Christ and he thought good to pardon him? St. Nicholas also delivered his own brother's soul from hell, though it cost him fifteen days and nights praying and weeping, as St. Antonini reports. Now, Sir, I think I am even with you in point of miracles, and must tell you that the Jews (however we are charged with infidelity) are not such infidels, or idiots rather, to believe a reality in any of these stories. Surely the Almighty Power would not trifle thus with mortals. These are, therefore, either arrant forgeries, or else devilish achievements; and we cannot but think the same of the miracles of Christ and his disciples, because the one are recorded and received by you as well as the other, and therefore they are no proof that the testimony of Jesus was divine, or that he is the Messiah.

“Father Sealiam sat all this while (as I could perceive) very uneasily, and when the Rabbi had ended, he never looked up, nor made one word of reply; but his countenance, as well as his silence, did argue him full of confusion and disturbance in his mind.”

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Towards the end of the eighteenth century, the Jewish population seems to have increased to that amount, that it was

found necessary, in the year 1790, entirely to take down the large synagogue in Duke's-place, and to rebuild it anew, double in size. Mrs. Judith Levi, the only surviving daughter of Moses Hart, the original founder, contributed the sum of £4,000 towards the enlargement. When the elegant structure was finished, it was again consecrated, which makes the third consecration of the same site, since it was first dedicated to the worship of God by the Children of Israel.

An account of an English consecration of a synagogue may not prove uninteresting to the reader of English Jewish history. It is deemed, therefore, to be in its proper place here.

When the synagogue is finished to all intents and purposes, and therefore ready for public worship, a canopy is erected close to the door, under which the wardens and other officers of the congregations take their position, with the scrolls of the Law which are henceforth to be used in the synagogue service in their hands, and exclaim: "Open unto us the gates of righteousness; we will enter them, and praise the Lord." A person from within immediately throws the portals of the building wide open, and the wardens and officers enter, reciting: "How goodly are thy tents, O Jacob! thy tabernacles, O Israel! O Lord, I have ever loved the habitation of thine house, and the dwelling-place of Thy glory. We will come into Thy tabernacle, and worship at Thy footstool."

The Chazan, or principal reader, then turns toward those officials, and repeats the following verses, *à la recitative*:

"Enter into His gates with thanksgiving, into his courts with praise." "Come, let us worship and bow down; let us kneel before the Lord our Maker." "Serve the Lord with gladness; come before His presence with singing:" which is followed by a congregational chorus, "O come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise to Him with psalms."

The bearers of the Law, and the choir, form themselves into a procession, and go to the shrine prepared for the copies of Pentateuch. During the procession, the Chazan, accompanied by his choristers, sings :

“Blessed be he that cometh in the name of the Lord : we have blessed you out of the house of the Lord.”

After which, the procession make seven circuits round the Bimeh, or reading-desk. The Chazan chants a psalm during each respective circuit, viz. :

During the first circuit, Psalm xci.

During the second circuit, Psalm xxx.

During the third circuit, Psalm xxiv.

During the fourth circuit, Psalm lxxxiv.

During the fifth circuit, Psalm cxxii.

During the sixth circuit, Psalm cxxxii.

During the seventh circuit, Psalm c.

This done, the individuals composing the procession divide themselves into two files, and station themselves on each side of the ark, whilst the choir stand between the lines, facing the shrine and singing the twenty-ninth Psalm, according to the following arrangement.

Solo.

A Psalm of David.—Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due to His name; worship the Lord in the beauty of holiness.

Chorus.

The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty; the voice of the Lord breaketh the cedars.

Solo.

Yea, the Lord breaketh the cedars of Lebanon. He maketh

them to skip like a calf, Lebanon and Sinon like a young unicorn.

Chorus.

The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve.

Solo.

And discovereth the forest: and in His temple doth every one speak of His glory. The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

Chorus.

The Lord will give strength unto His people: the Lord will bless His people with peace.

The wardens and the other officers of the synagogue place then the rolls of the law in their appointed shrine, or ark, as it is termed by the Jews, after which they go to their seats. The Chazan then ascends the bina, and pronounces a blessing upon the contributors to the edifice. The names of all those benevolent individuals who have helped forward the erection of the synagogue under consideration, are inscribed in large Hebrew characters of gold, on the tablets of the synagogue.

A Hebrew hymn—composed by Rabbi Hirschell Levin, father of the late chief Rabbi—is then chanted. The following is almost a literal paraphrase of the same:—

Our Lord, our God, with ardent love,
 Still to thy people bound,
 Bade them uprear a glorious house;
 There let his praise resound.
 That all the world may own, with one accord,
 How nobly Israel glorifies the Lord.

Chorus.

Goodly and blessed is Jacob's dwelling,
His tents all other tents excelling.

Thy presence every where pervades,
And yet no where is found,
Thou dost not dwell in any place,
Yet liv'st in all around ;
But Israel's is the land thou lov'st the best,
And Zion is thy chosen place of rest.

Chorus

Goodly and blessed is Jacob's dwelling,
His tents all other tents excelling.

What, though when pomp and pride prevailed,
The Lord forsook the land ;
Yet will He hear my suppliant voice,
Whilst humbly here I stand.
Still will I love and praise my gracious Lord,
And bid all Israel glorify their God.

Chorus.

Goodly and blessed is Jacob's dwelling,
His tents all other tents excelling.

I have not lost my cherished hope,
That glorious day to see :
When, owing my Redeemer's power,
The world with bended knee
Shall view our strength revived, our land restored,
The grand fulfilment of thy mighty word.

Chorus.

Goodly and blessed is Jacob's dwelling,
His tents all other tents excelling.

Hear me, O Lord! for thine own sake,
 Let thy great power be known;
 No longer pause—let all behold
 That thou art God alone.
 As darkness flies before the morning light,
 Thy mighty presence shall make all things bright.

Chorus.

Goodly and blessed is Jacob's dwelling,
 His tents all other tents excelling.

Since the consecration of that synagogue, another lyrical Hebrew hymn was composed for such occasions by the late Professor Hyman Hurwitz, which is used whenever a consecration of an English synagogue takes place. The following is the author's own paraphrase of his Hebrew composition:—

I.

Thou All in All! Universal Lord!
 There is no treasure men hoard
 That is not thine! Then how can we
 Presume to offer aught to thee?
 'Tis but with pure and earnest lays
 We God can thank, and sound his praise.

Chorus.

Thanks to thee, O Lord, we render.
 Let thy grace accept our lay;
 Words are all we now can tender,
 All the homage we can pay.

II.

This temple, to thy hallowed name
 Is raised, thy glory to proclaim;
 Here we for sins forgiveness crave,
 Our hearts from secret pangs to save.

And here thy sons, in sacred phrase,
Will thank the Lord and sound his praise.

Chorus.

Thanks to thee, O Lord, &c. &c.

III.

Vouchsafe this house thy kind regard,
And to our prayers incline thine ear;
O let its founders meet reward,
And blessings its supporters cheer.
Thus filled with joy, they, all their days,
Will thank the Lord, and sound his praise.

Chorus.

Thanks to thee, O Lord, &c. &c.

IV.

Prolong our Monarch's life we pray,
And prosp'rous make her race;
Grant ever such benignant sway,
This blessed Isle to grace:
Whose people all one shout do raise,
To thank the Lord and sound his praise.

Chorus.

Thanks to thee, O Lord, &c. &c.

V.

Grant that Israel soon may see
Jerusalem to its site restored,
When all men's hearts from sin set free,
And nations all with one accord
Will chant thy name in sacred phrase,
And thank the Lord, and sound his praise.

Chorus.

Thanks to thee, O Lord, &c. &c.

Three rolls of the law are then taken out of the shrine, and the usual prayer is offered up in behalf of the monarch. After which the national anthem is chanted in Hebrew, which is followed by Psalm cl.

As the ceremony always takes place in the afternoon, it is therefore closed with the evening service.

When the synagogue was thus finally completed to the heart's content of the German Jews, a committee was appointed to draw up a code of laws for the government of the members of the synagogue. The authorized council enacted no less than three hundred and twenty laws.

And as this code proves to be the very best expositor of the Hebrew polity in this country, it is presumed therefore that a translation of that code will be very acceptable to the reader, be he Jew or Christian, especially as the original is very scarce, and seldom to be met with.

An apology will no doubt be dispensed with, for presenting so interesting a document to the British public.

TRANSLATION OF THE ENACTMENTS OF THE SACRED CONGREGATION OF THE GREAT SYNAGOGUE OF LONDON.

1. Every individual who is surnamed by the name of Israel, should stand in the synagogue with reverence and fear, should offer up his prayer from the heart, and conduct himself piously during the worship of his Creator, as it becometh in so reverend and holy a place.*

2. The regulations for the service of the synagogue which the members of our congregation have approved of and adopted, from the earliest years, were those termed Minhag Polin, "The Order of Poland." Hence all the arrangements of prayers, hymns, confessions, whether for week-days or Sabbaths—whether for holidays or fasts—whether festival

* See also Enactment, 223.

days or penitential days—shall all be performed according to the aforementioned order.

3. All the affairs of the congregation shall be managed by the following officials :—three pamasim, wardens ; a goubtri, treasurer ; a gabah z'dakah, an overseer of the poor ; seven elders and vestry.

4. The pamasim (wardens) shall superintend all the affairs of the congregation, whether relative to the state of the community in general, or the synagogue in particular, the whole, according to the vigour of the laws, resolutions, and regulations established from time to time by the council of the congregation and synagogue.

The Goube, Treasurer, has the charge of all the funds coming into his hands for the use of the congregation and their expenditure.

The Gabai Zdakah (overseer) dispenses the charitable donations to the poor, either according to the established list of monthly allowances, or as occasion may require, to the casual poor applying for relief.

The Seven Elders attend all monthly and vestry meetings. They, conjointly with the honorary officers, form a committee, whose duty is to deliberate upon all matters essential to the benefit of the congregation at meetings denominated "the Council of the Heads of the Congregation, *alias* Committee Meetings."

The Vestry consists of all such members as have either served, or paid the fine for, the office of Treasurer, or who have served the office of Overseer during two years, or persons especially elected by the board as honorary members. Their duty consists in attending all quarterly and special meetings for the general government of the congregation, which are termed "The Assembly of the Congregation, *alias* Vestry Meetings." The Pamasim (Wardens), the Goubhe (Treasurer), and the Gabai Z'dakah (Overseer), are, when in the synagogue, to attend in the places specially appointed for the officers, namely, in the vicinity of the Bimah.

5. The congregation forming this community is classed as follows :—

“First. Baal Habaith members having all the rights and privileges appertaining to them, as established members of the congregation, by virtue of the regulations.”

“Second. Touthabh. Persons not being members, but considered as belonging to the congregation, by renting or having for one year at least rented, a seat in the Synagogue. All other description of persons are called Orayach, or Strangers.”

DUTIES OF THE HONORARY OFFICERS.

WARDENS.

6. Each Parnas shall act as President during the space of four months, the order of which shall be fixed among themselves, and any one of them may delegate one of the others to act for him during that period.

7. It is the duty of the President to convene all meetings as regulated by the laws, at which he must preside; he must also fix the fines of non-attendance.

8. The President shall take the office of Segan* on all occasions, when the same is not otherwise disposed of.

9. The President allots the honour of carrying the scrolls of the law, for the circuits on the feast of the great Hosannah, and the festival of the law, according to the established use.†

10. The President, or any one officiating for him,‡ shall have the privilege of presenting any honour of merit, when not otherwise disposed of.

11. It is likewise the indispensable duty of the President to issue all orders for the celebration of marriages, as also for

* The Segan's duty is to point at every word in the Pentateuch, whilst the Rabbi reads it aloud.

† See Laws, 227, 228.

‡ See Law, 246.

burials in the ground belonging to the congregation: he must at the same time stipulate the charges to be made on such occasions to Touthabhim or Orchim, as well as regulate the payments of debts due from the parties to the congregation at such periods. It is also his duty to fix the price for the purchase of a peculiar spot for the burial of any individual.

12. The President shall have the power to order any sum not exceeding two guineas, to be dispensed by the overseer to any one necessitous person, which order must be in writing; but a grant for a larger sum requires the joint concurrence of another of the wardens, the amount of which must not exceed five guineas.

13. No proclamation can be allowed to be made in the Synagogue, nor any paper be affixed to any part of the Synagogue, or the buildings belonging thereto, without the special permission of the President.

TREASURER.

14. The Goubhe Treasurer has the management of all the receipts and expenditures according to the regulations established, and through his hands only is the supply of funds furnished to the overseer for contribution.

15. All moneys received on account of the congregation shall be deposited in the names of the Treasurer and Secretary for the time being, at the bank or at some banking-house appointed by the Committee; and all payments made, must be by drafts signed by both, an account of which shall be kept in a cash-book by the Secretary.

16. It is his duty to attend to the letting of the seats in the Synagogue, according to the terms fixed by the Committee.

17. He is also to conduct the purchase and sale of flour for Passover, in behalf of the congregation.

18. It is his province, personally, to superintend and order all repairs immediately required in the Synagogue, Synagogue chambers, burial-ground, and other premises belonging to the

congregation, provided the expenses do not exceed five pounds.

19. Every Treasurer on coming into office must be put in possession of an inventory of all effects belonging to the congregation, and it is his duty to see that the same be kept complete in number, and in good order.

20. It is further his duty to purchase any article required, provided the expense do not exceed five pounds; for any larger sum he must have the previous concurrence of the Committee.

21. He must personally superintend the receipt of the half shekel, on the feast of Poonin, in the Synagogue.

22. It is his indispensable duty to inspect the Secretary's accounts, and to see that the books are kept in proper order.

23. The accounts of the Treasurer must, previous to the month of Chislan, be made up to the month Marchesvan, and be laid before the Committee at its next meeting, at which three auditors shall be appointed to examine them.

24. He must, on quitting his office, deliver up all accounts, receipts, papers, and other documents in his possession, which together with his books of accounts shall be preserved in the Synagogue chambers for future reference; his annual procedure is requisite, even should the same Treasurer continue the office for the next year.

OVERSEER OF THE POOR.

25. The Gabai Zdakah, Overseer has in charge all the dispensation of charity to the poor; he must personally distribute the monthly allowances according to the Kilzbha, stipendiary list, as settled by the Committee, in which he is not permitted to make any alterations whatever.*

26. The Overseer is moreover allowed to dispense such casual relief to the poor applicants as he may think proper.

* See Law, 137.

The particular sums of which, together with the names of the parties, must be distinctly entered into a book kept for that purpose; in this distribution he must not exceed the sum of five shillings to any individual at one time, unless in accordance with a specific order, in writing, from one or two of the Wardens, as expressed in Law 12, without which such sum cannot be admitted by the Auditors when passing his accounts.

27. The Overseer has further the power of dispensing any number of small sums to the poor without mentioning the names of the recipients, the aggregate amount of which, however, must not exceed one guinea per week.

28. Every sum given for the express purpose of assisting any poor person to depart from this country, must be particularly specified, and the names of all the poor who, having received money under such pretext, but who nevertheless shall be found to have remained in this country, shall be noted in the same book, in order that they may be excluded from any further aid.

29. The whole of the distribution of relief to the poor, can only be through the hands of the Overseer, and not by deputation, unless in case of illness, excepting, however, such monies as may be ordered to be dispensed by a resolution passed at a meeting of the Committee.

30. It is also his duty, in conjunction with his colleagues, to superintend the distribution of flour and unleavened bread to the poor—for the feast of Passover.

31. The Overseer is not authorised to receive any money on account of the congregation, excepting through the hands of the Treasurer.

32. His accounts can only be allowed to consist of monies distributed to the poor, and the expenses attached to medical aid on their account, no other items of expenditure whatever can be admitted to form part of his accounts.

33. The Overseer shall, previous to the month Chislan, close his annual account, made up to the month Marcherwan,

and deliver the same to the Committee at its next meeting, which, after having been examined and approved of, shall be signed by the Auditors; should any balance appear to be due to him, it shall be paid by the Treasurer.

34. On quitting his office, the Overseer shall deliver up all the receipts, books, and vouchers in his possession, to the Secretary, in order that they may be preserved as matters of reference.

AUDITORS.

35. Three Auditors shall be appointed by the Committee from their own body every year, in the month Chislan, to examine the accounts of the Treasurer and Overseer of the poor.

36. It is the duty of the Auditors to check the said accounts, with all the documents and vouchers connected therewith; they may also demand a clear explanation of such items they think fit, before the same be allowed to pass. On the whole being found accurate, the Auditors shall attach their signatures in approbation of the same, and deliver them within one month to the Committee, to be presented at the next meeting of the Vestry, as admitted and approved of.

ELDERS.

37. The seven Elders shall be annually elected from the members of the Vestry, at the same time with the honorary officers. The duty of their office is exercised at the committee meetings established for the general superintendence and particular management of the affairs of the congregation

ELECTION OF HONORARY OFFICERS.

38. Every year, immediately after the New Year, a meeting of the Vestry shall be convened for the purpose of electing the Honorary Officers for the ensuing year.

39. The order of election shall be as follows :

- 1st. Overseer of the Poor.
- 2nd. Treasurer.
- 3rd. Wardens.
- 4th. Seven Elders.

40. All elections shall be decided by ballot, and decided by a majority. The President having the casting vote, in addition to his own.

41. Immediately on the election of any Honorary Officer, information thereof shall be sent to the party in writing by the Secretary, and if no answer be returned within twenty-four hours after the receipt of the said letter, the silence shall be considered as a refusal to accept the office, and the party be fined accordingly.

42. In all cases when the person elected to any honorary office declines to accept the same, a new election shall take place ; but in no case shall any one be considered as elected unless he have seven votes in his favour.

43. Previous to the annual meeting of the Vestry for election, a meeting of the Committee shall be held for the purpose of forming a list of ten Baalay Bottim Members, besides the name of the Overseer then in office (who may be re-elected), from which list the election for an Overseer of the Poor shall be made by the Vestry ; should it, however, so occur that every person so nominated shall have declined serving the office, a new list of ten persons for election shall be made and proceeded in, the same way as the first.

44. Members resident within twelve miles of the Synagogue are eligible to be elected to the above honorary offices in the order before mentioned, and are liable to the fines as enacted for non-acceptance.

45. Persons of the age of seventy years and upwards are exempt from being fined for the refusal of office.

46. Any person elected to the office of Overseer, who shall refuse to serve the same, shall pay a fine of twenty-five guineas ; but no person shall be liable to such fine who has already served the office, or has been fined for the same.

47. Any person having served the office of Overseer for the term of two years, becomes a permanent member of the Vestry, and should he have served the said office for the term of three years, he shall be considered as if he had also fulfilled the office of Treasurer, and not be liable to fine for refusing to serve that office.

48. No person can be elected to the office of Treasurer unless he has served or been fined for the office of Overseer.

49. Any person elected Treasurer refusing to serve the office, shall pay a fine of thirty guineas, unless he should have already served or been fined for that office, or have officiated as Overseer for the space of three years.

50. Any person having served or been fined for this office, shall be considered a permanent member of the Vestry.

51. Any person may be re-elected to the offices of Treasurer and Overseer, but shall not be liable to fine for refusing the same.

52. No person can be eligible to be elected to the office of Warden unless he shall have served or been fined for the office of Treasurer, or have served that of Overseer during the term of three years.

53. Any one elected Warden, and refusing to serve the office, shall pay a fine of forty pounds.

54. No person having been fined for the office of Warden shall be subject to fine for non-acceptance if again elected within the five succeeding years; and no person having actually served the office of Warden shall be subject to fine for non-acceptance if elected within seven years from his retirement from office.

55. No person can be elected one of the Seven Elders unless he shall have previously served or been fined for the office of Warden or Treasurer, or have actually served that of Overseer for three years.

56. The non-acceptance of this office incurs a fine of five guineas.

57. Any person having served this office for two successive

years, shall not be liable to be fined for non-acceptance if again elected the subsequent year.

58. It is in the power of the Vestry (consisting of not less than twenty-five persons present) to elect any individual member of the Congregation, provided he rent a seat in the Synagogue, as an Honorary Member of the Board, although he may not previously have been elected to any office; in such cases notice of the proposed election is to be inserted in the summonses, and a majority of four-fifths of the members present is necessary to effect such election.

59. Any person having accepted an honorary office, and before the expiration of the year should refuse to continue serving the same, shall pay double the amount of the original fine.

60. Fines for the refusal of office, once incurred, can in no way be rescinded.

61. Persons connected by the following ties of relationship cannot severally be elected to serve the offices of Warden, Treasurer, or Overseer together in the same year; namely, father and son, brothers, father-in-law and son-in-law.

62. Any member of the Vestry who shall be elected to an office in the service of the Congregation to which a salary is attached, must be considered as having his rights as a member of the Board suspended during the period of such service; the resignation of the same, however, restores his rights.

63. The like suspension is the consequence of any member being reduced to the necessity of receiving Kitzba, monthly stipend, until a change of circumstances enables him to decline the same.

64. In case of the resignation or demise of any of the honorary officers, the vacancy for the remainder of that year shall be filled up, if possible, within one month, unless otherwise determined by the Committee; and such officiation, however short the period may be, shall be deemed equal to the service of a complete year; the non-acceptance of office in this case incurs the same fine as on ordinary occasions.

65. In case any of the Honorary Officers, on being re-elected, should decline serving, the Board having then proceeded to elect other persons to the office, who also decline accepting the same, and it then should so occur that any of the re-elected Officers recall his refusal and accept the office, such acceptance does not free the others who have been elected, and decline the appointment, from paying their fines, and taking their rank accordingly.

66. Any person resigning his seat in the Vestry, reduces himself to the simple state of a member, and consequently becomes liable to be again elected, subject to all fines attached to various offices, as heretofore expressed.

67. On the last day of the feast of the Tabernacles, after the reading of the Law, before the reading of the 145th Psalm, a Meshebayrah shall be made in the Synagogue, proclaiming the names of all the Honorary Officers elected for the ensuing year.

DEPUTIES.

68. Three members of the Board shall, every seven years, be elected by the Vestry, to be constituted as Deputies of the congregation, for the purpose of making observation of all political and statistical matters concerning the Jewish community in this kingdom, whose duty it shall be to take such steps as they deem necessary, either from their own determination, or in conjunction with similar Deputies from all or either of the other congregations in London, they are (whenever circumstances will admit) to report the same to the Committee, previous to the completion of any final arrangement on their part: the members of this Deputation are eligible for re-election; and, in case of demise or resignation, a successor is to be elected at the next meeting of the Committee.

BUILDING COMMITTEE.

69. A Committee of five persons shall be elected by the

Vestry every three years, who, together with the Honorary Officers for the time being, shall form a Building Committee for the care and arrangement of all repairs or erections ordered by the Committee, either as respecting the Synagogue or other premises belonging to the congregation, and to employ a surveyor when required; they are also to superintend the arrangement with respect to leases, &c. This Committee shall meet at least once in three months, and have the power to expend for current expenses any sum not exceeding two hundred pounds per annum. The members of this Committee are eligible for re-election.

70. No individual officer is authorized to order any alteration or addition to the building or the furniture of the Synagogue; all things required of this nature must be by order of the General Committee or the Building Committee; small casual repairs, or trifling articles immediately required, may, however, be regulated by the Treasurer.*

A Baal Habaith Member is entitled to the following rights and privileges.—

71. He is eligible to be elected to the office of Overseer, or to be specially chosen an Honorary Member of the Vestry, without having served or been fined for any office.

72. He is eligible to officiate as Chatham Fourah, or Chatham Braishith.

73. He has the right of voting on the election of Chief Rabbi, Chazan Sanresh, Secretary, and Collector, provided he pay two guineas and a half per annum for his seat in the Synagogue.†

74. He has the right (if duly qualified) to the preference in cases of appointment to any office receiving a salary from the congregation, except those of Chief Rabbi and Chazan.

75. He has a right to officiate as Segan on the occasion of the marriage or the confirmation—bar mitzwh—of any of his children, except on holidays, festivals, and the Sabbaths, when two copies of the law are taken out.

* See Law, 18.

† See Law, 218.

86. The Committee has nevertheless the power to present those privileges to such of the salaried Synagogue officers they may think proper, without any charge; as likewise to include the wife and children of such person in the grant, particulars of which must be specified in the members' register-book.

87. A widow may obtain such privileges in the manner expressed in Laws 81, 82, 83. She is thereby also entitled to convey the right of purchasing those privileges to any husband she may afterwards marry, in the same way as the daughters of a member.

88. An unmarried female may obtain those privileges in a similar manner.

89. Sons of members marrying in Great Britain or elsewhere, need only pay two guineas and a half of their privileges; the same appertains to any person marrying the daughter of a Member, but such application, as well as the payment of the money, together with all arrears due, must be made within twelve months after such marriage, or, if married abroad, within one year after arrival in this country, in failure whereof, the party to forfeit the sum of two guineas. Should the same, however, be delayed beyond two years from the time of marriage or arrival in this country, the party becomes subject to a fine of two guineas more; but if such delay be continued beyond three years, the party loses all right, for claiming the privileges, on these terms, and must be regularly proposed, balloted for, and pay the pay sum of ten guineas equal with a stranger.

90. Sons or sons-in-law of a member claiming the established privileges must if demanded at the same time liquidate all debts due either from the father or father-in-law, as shall be determined on by the Committee, the sum however, to be indispensably fixed, must never exceed ten guineas; seven guineas and-a-half whereof shall be taken and considered as towards the discharge of the aforesaid debts, and the remainder as the admission fee.

91. Sons of members marrying daughters of members have

a right to make their election on which side, whether on that of the Father, or the Father-in-law, they wish to make their claim for the established privileges.

92. The daughter of a member marrying any person not being a member, may retain her own privilege by the payment of five shillings per annum, commencing within one year after her marriage, which must be continued until her husband does purchase his privileges, the continuation of such payment, however, is not required on her becoming a widow.

93. The daughter of a member having become a widow can convey her right to the purchase of the privileges for the sum of two guineas and-a-half to a second husband.

94. The widow of a member retains the privileges as long as she remains unmarried, but cannot convey such rights to any person she may afterwards marry, nor to the issue of such marriage.

95. The widow of a member who marries a person not being a member, may retain her own rights by the payment of five shillings per annum; the continuation of such payment ceases on her second husband becoming a member.

96. A member marrying a widow having children, such marriage does not qualify those children to claim the established privileges.

97. Every one admitted a member is to affix his signature to the book of laws, and his name must be entered by the Secretary in the general register of members; for which entry two shillings and six pence is to be paid.

98. Any member not renting a seat in the Synagogue shall annually pay such sum as shall be fixed upon by the Committee, in order to retain his rights as a member.

99. All the aforesaid privileges become forfeited if at any time it should be proved, to the satisfaction of the Committee and the Chief Rabbi, or any person or persons officiating in that capacity, that the party concerned has renounced the Jewish faith.

100. Any member who shall have become reduced in his

circumstances, and thence unable to make any annual payment whatever, may apply to the Committee for the remission of the same, which may be granted, and such member allowed to retain all the usual rights for himself, his wife, and his children ; but it is the duty of the Committee on any future occasion to rescind such indulgence, when it shall appear to them that the circumstances of such member have become more prosperous.

101. Any member, however, not having made such application, who shall neglect to pay any of the annual payments fixed as aforesaid, or the arrears for seats and other debts due to the Synagogue for the period of five successive years, is liable, at the determination of the Vestry, to be deprived of all the rights and privileges attached to the established congregation ; previous notice of such intended procedure must be formally communicated to him in writing by the Secretary.

102. It must, however, be understood that such act of deprivation in no way frees the person from the debts he may have incurred to the Synagogue, or from his liability to all the laws in such cases made and provided.

103. In case any one departing this life is indebted to the congregation, the President is empowered, previous to giving the order for burial, either to oblige his or her friends or relations to pay all such arrears, or to receive such part on account as he thinks proper.

MEETINGS.

104. All meetings, either of the Vestry or of the Committee shall be held in the Synagogue Chambers, and be convened by the order of the President, on such day and hour as he think proper, the summonses for which are to be issued at least one week prior thereto.

105. The fines for non-attendance at each of these meetings are previously to be fixed by the President, but in no case are they to be less than half a guinea.

106. At the hour fixed for taking the chair, the Secretary shall call over the names of the members summoned, when all those who are absent shall be considered as fined, unless the party shall have sent an apology in writing, which must be approved of by the majority of the members present, before it can be admitted.

108. No apology from a Warden, Treasurer, or Overseer is admissible. Indisposition, however, is in all cases to be deemed a sufficient apology.

109. Any person quitting the meeting previous to its termination, without permission of the President, is liable to be fined equally as if he had been altogether absent.

110. All matters proposed for consideration are to be decided by the majority of the members present, no proxies being allowed at these meetings.

111. In the case of votes being equal, the President shall have the casting vote, in addition to his own.

112. The Secretary must attend and take minutes in a book, appropriated for that purpose, of all the transactions of each meeting, which must be signed by the President, and countersigned by the Secretary at the conclusion thereof.

113. All resolutions passed at one meeting require confirmation at the next, before they can be acted upon, excepting however, any measure that shall have been expressed in the summonses as the subject of consideration, which, if resolved on, requires further confirmation.

114. Should the President be absent from any meeting, the chair shall be taken by one of the other Wardens, and in their absence by the Treasurer, or in his absence by the Overseer, and in default of the presence of all these officers, the board shall appoint one of the members present to preside at that meeting, and whoever is placed in the chair becomes for the time being possessed of the full powers of the President.

115. The meetings of the Committee shall be held at least once every month : seven members to form a quorum.

116. Meetings of the Vestry shall be held at least once in

every quarter—viz., in the months of Marcheswan, Shebbat, Eer and Ab : thirteen members to constitute a quorum.

117. It is in the power of any seven members to require the President to convene a meeting of the Committee, or of the Vestry, for any special purpose. Such requisition must be in writing, stating the object required, and must be signed by all the parties : on the receipt of which the President shall be obliged to convene a meeting as early as the case may require. The time, however, must never exceed fourteen days.

118. In case the President should, from any cause whatsoever, fail to convene the monthly or quarterly meetings as aforesaid on or before the 15th of the month, the duty devolves in succession on the other Wardens, Treasurer, and Overseer. Should, however, these meetings not be called by any of the aforesaid officers, it is then in the power of any two of the seven Elders to convene the same ; and all persons so summoned are liable to be fined equally as if the meeting had been regularly called by the President.

119. It is in the power of the President to convene extra meetings whenever he find it requisite, and upon any urgent occasion which may require the immediate determination of the Committee or the Vestry. When the time is too short to allow it possible to convene a meeting according to Law 104, it is in the power of the President to order a meeting to be assembled forthwith, or as early as the exigency of the case demand.

120. Conjoint general meetings, consisting of the members of the Vestry together with thirty-six members, are occasionally to be called for certain purposes, as hereafter expressed. On such occasions it is necessary that the examination of persons from the list of the members to compose such a meeting shall be by a majority of votes of the Committee. At all such conjoint meetings can be discussed but the summons by which it has been convened, as any new measure proposed

and seconded must, if carried, be referred to the Vestry for consideration.

121. A meeting shall be held once in every month (those of Tishry and Nisan excepted) which shall consist of the Honorary Officers together with two members of the Vestry, according to rotation (under a fine of one guinea), for the purpose of adjusting personal disagreements among the congregation, or to settle disputes respecting debts or claims (not exceeding the sum of five pounds, unless the adjustment of a sum of larger amount be expressly desired by both parties), on which occasion every endeavour must be used to prevent the wasting of property by expenses incurred in litigation.

REVENUE.

122. The revenue of this congregation consists of the sums received for the occupation of seats in the Synagogue, for the appropriation of Mitzwoth, or for offerings made under the various forms of Mā Shebagrach, as also of voluntary donations and legacies.

123. The several seats in the Synagogue, either for male or female occupiers, are to be let, according to their situation in the building, at a specific rate, as fixed by the Committee, the payment of which must be half-yearly, in advance; it is nevertheless in the power of the Committee to grant a seat to any individual, rent-free, the same being only registered.

124. The Treasurer alone has the power to let the seats, according to the several prices as fixed by the Committee, which he cannot alter without their concurrence.

125. The unmarried sons of Members, still under the care of a parent paying for a seat, are exceptions, and may be allowed a seat at less than the established price.

126. Every male belonging to the congregation, being of the age of eighteen or upwards, must pay for a seat in the

Synagogue, unless he declare himself deficient of means so to do.

127. Every person renting a seat of a certain annual value, cannot exchange it for another at a less rate, unless he personally apply for permission to the President, to which it is necessary that the other Honorary Officers agree, when the same shall be accordingly registered.

128. In case any person refuse to pay his or her half-yearly accounts, it is in the power of the Honorary Officers to deprive such person of his or her seat.

129. Every married man renting a seat, from the price of one guinea or more per annum, is also obliged to engage a seat for his wife, at the rate of at least half-a-guinea per annum; and if renting a seat at the rate of three guineas or upwards per annum, he must pay one guinea per annum for that of his wife.

130. Persons neglecting or refusing to engage such a seat, shall nevertheless be debited for it at the rates aforesaid; but those residing more than ten miles from London, are exempt from this regulation.

131. On any person declining to continue renting the seat he holds in the Synagogue, it is in the power of the Committee to deprive his wife of the seat she may have occupied at that time.

132. Persons whose circumstances cannot admit of their paying for a lady's seat, must personally apply for exemption to the Honorary Officers, which may be allowed as long as they continue in those circumstances, and must be regularly registered.

133. For the purpose of providing the poor with unleavened bread during Passover, the Vestry shall every year, at the meeting held in the month of Shebat, determine upon a pound rate to be levied upon the rental of the seats in the Synagogue, which rate shall be charged in the accounts annually delivered in the month Nisan following.

134. One shilling for every seat paying less than two

guineas per annum, and two shillings for every one paying more than that sum, shall be charged in the half-yearly account, of Pishry for Ethroguin.

135. All males belonging to this congregation, from the age of sixteen and upwards, shall pay the sum of four shillings annually towards the expense attached to the watching of the burial-ground, which rate shall be altogether under the management of the Committee, with power to make such alteration as they may from time to time think requisite.

136. Any new rate which it may be deemed necessary to levy on the members of the congregation can only be enacted at a meeting of the Vestry, conjointly with thirty-six members of the congregation.

137. Every year in the month of Chislaw, or Faibath, a special meeting shall be held by the Committee, for the minute inspection of the monthly distribution list; to effect which purpose they shall use every mode of inquiry, whether by the appointment of a Sub-Committee or otherwise, to ascertain the state of the poor, in order properly to regulate the said list for that year.

138. The Committee is authorized to receive money from benefit societies or from individuals, at such rate of interest as shall from time to time be determined on, and the Treasurer may repay any portion thereof the parties may from time to time call for.

139. All transactions of this nature, whether receipts or payments, shall be attested by the signature of the Secretary.

140. All monies received or taken from benefit societies or individuals on interest shall be funded in the name of the trustees.

141. All monies received as legacies shall also be placed in a separate trust, of which the interest only can be used.

142. All donations offered for the repairs of the Synagogue must likewise form a distinct fund, the interest of which shall accumulate until an occasion arises to require assets for its definite purpose.

143. The Committee shall, from time to time, order surplus monies to be invested in Government securities, in such trusts as it may think proper.

144. In case of the deficiency of funds for any general or particular purpose, the Vestry is authorized, at any meeting, to raise money by way of loan, on interest, or on annuities, &c.

145. The Committee is empowered, in case of necessity, to sell out any portion of the funded property of the congregation (legacy fund excepted) not exceeding one thousand pounds in any one year; but if a greater sum be required, the measure must be submitted to the consideration of the Vestry, who shall determine the same.

TRUSTEES.

146. The Committee shall, whenever required, appoint from among its own members four trustees for each of the various trusts before mentioned, who shall sign a deed declaring the purpose of such trust.

147. In case of demise or resignation of any of the said trustees, the vacancy shall be filled up by the Committee within one month, if possible.

148. The religious direction of the congregation shall be under the guidance of a Chief Rabbi.

149. It is the duty of the Chief Rabbi to determine all questions on religious or ceremonial points required of him by any member of the congregation.

150. He is to deliver a discourse in the Synagogue on the penitential Sabbath, and on the great Sabbath, previous to the reading of the law at the morning service, on which days he shall be considered a Chiyoubh to be called to the roll of the Law.

151. He is likewise to deliver a discourse on any particular occasion, when requested so to do by the Wardens; the same may also be done whenever he thinks fit, during the year, on

which occasion it is to take place after the reading of the Law.

152. It is desirable that he should read the services of Tal Gerham and Neelah.

153. It is the province of the Chief Rabbi to regulate the course of service, and superintend the religious observances to be followed in the Synagogue; but all other regulations are to be considered as the exclusive province of the honorary officers, or in their absence, the senior of the members of the Vestry present.

154. The Chief Rabbi is, by virtue of office, obliged to perform the ceremony of marriage to all persons belonging to the congregation, whenever a written authority for the same, signed by the President, shall be transmitted to him, without which, he is not in any case permitted to perform such ceremony, either in this congregation or any other.

155. If at any time it should so occur that any suspicious report be attached to the regulation of the bride, or to the character of the bridegroom, it is the duty of the Chief to institute a minute inquiry into the circumstances, and if such report should prove to be well founded, he is authorised to decline officiating, and to appoint a deputy to perform the ceremony; such person, however, must be approved of by the President.

156. In no case whatsoever can any one be allowed to perform the ceremony of marriage without the special delegation of the Chief Rabbi, and the sanction of the President.

157. Any one presuming to perform the marriage ceremony without such authority, as well as the witnesses certifying the contract, shall be subject to such fine or penalty as shall be determined on by the Committee.

158. All persons in this congregation who on marriage receive a portion not exceeding £100, shall pay to the Rabbi not less than one guinea, unless the party declare himself incapable of so doing, in which case the fee shall be reduced to half a guinea.

159. Should the marriage portion exceed £100, the party shall pay an additional half guinea for every hundred pounds beyond the first; but if the same exceed £1000, the additional rate above that sum is to be left to the liberality of the party.

160. It is the duty of the Chief Rabbi to regulate and superintend Guet, Divorce, and Clitzah, the drawing off the Shoe. The fees of such ceremonials are to be regulated according to the circumstances of the parties; but if they be poor, and the Synagogue obliged to defray the expenses of the Sophair scribes and the witnesses, notice of all such transactions must be previously transmitted to the President, that his concurrence be obtained.

161. In case the Chief Rabbi should think fit to confer the degree of Chabhair or Morainn on any member of the congregation, it is expedient that he obtain the concurrence of the Wardens thereto.

162. All articles of food diet imported with Ck'thabh Kechsher (voucher of correctness), must be authenticated by the signature of the Chief Rabbi, in order to sanction their use, for which he shall be entitled to a fee of five shillings.

163. The Chief Rabbi is on no account permitted to denounce Chairem, Anathema, against any person, neither can he, without the consent of the Committee, deprive any member of his religious rights in the Synagogue.

SERVICE OF THE SYNAGOGUE.

The service of the Synagogue is to be conducted by the following officers:—

164. Two Readers and a Clerk. It is, however, in the power of the Committee to consolidate these offices, and arrange their particular duties at its pleasure.

165. The Reader and Clerk must at all times be present in the Synagogue, previous to the commencement of prayers.

arranged in their proper costume, which they must retain during the whole period of the service. The appointed Reader shall on week-days read prayers from beginning to end, but on the Sabbath or holidays he may depute his colleague or the Clerk to read until Shochain Aad.

166. The Reader, whose appointed duty it is to read prayers, and neglects the same, is liable to be fined at the discretion of the Wardens.

167. In the absence of the Reader, whose duty it is to officiate, the service must be performed by the other Reader, or, in his absence, by the Clerk; and each of these parties is liable to be fined for non-attendance.

168. No one can be excused the performance of his duty, but from indisposition, or such cogent reason as shall be satisfactory to the President.

169. The Readers and the Clerk have each a right to a half ratio of the fees allotted to the Chief Rabbi in all cases of marriages, as mentioned in Laws 158 and 159.

170. The fee to each of these officers as witnesses to all such contracts as require the signature of the accredited officers, must be at least half-a-crown.

171. The Readers and Clerk must attend every marriage in their costume, all the fees of which must be collected by the Clerk previous to its celebration.

172. It is the duty of the Clerk on such occasions to ascertain whether the attendance of the officers be desired to the festival; and should it so occur that more than one marriage ceremony is to be celebrated on the same day, it is the duty of one of the officers, at least, to be present (if invited) at each of them in order to say grace and the seven blessings.

173. Any neglect on the part of these officers to attend as aforesaid, subjects them to be fined at the discretion of the Committee.

174. On the occasion of the performance of circumcision on the child of a member, if notice be given, it is the duty of the Reader for the week, or in default thereof, the other Reader

or the Clerk, to be present; they however are not to remain after the ceremony unless invited.

175. It is the duty of the Readers and Clerk to be present in their costume at the funeral of persons who are possessed of the established privileges; should, however, the hour be near that of prayer time, one of them must remain to be in readiness to officiate in the Synagogue.

176. The Senior Reader is considered as Nehman, an accredited officer of the congregation.

177. The Readers shall alternately perform the regular duties of reading the prayers every week, from the time fixed on by the President until the correspondent period of the subsequent week, with the exception of such regulations as may from time to time be determined by the Committee, as to the performance of the service on the reverend days and festival days.

178. The Vestry is empowered to constitute the Junior Reader an accredited officer, if he be deserving of such distinction.

179. The Shamesh, Clerk, is considered as an accredited officer of the congregation.

180. It is the duty of the Clerk to preface, in due time, everything requisite for the performance of the same.

181. It is also his duty strictly to attend to the observance of all the laws and regulations as established for the congregation, and to remind the officers thereof as occasion may require.

182. He is to offer to the congregation the disposal of the Mitzwoth, and to declare the offerings made by each individual in the prescribed benediction. He must also announce in the Synagogue all such proclamations as shall be discussed, directed, or authorised by the President.

183. It is his duty immediately to collect all offerings made on week days, and pay over the amount monthly to the Treasurer.

184. It is also his duty to convey all messages relative to

the concerns of the congregation according to the orders of the Honorary Officers.

185. In every case, when both the Readers, from any cause whatsoever, are not capable of performing their appointed service, the Clerk must take such duty upon himself.

186. Upon all occasions the duties of the Senior are necessarily considered as reciprocal : hence if the Clerk should, from what cause soever, be absent, one of the Readers first must officiate as Clerk.

SECRETARY.

187. The Secretary is considered as Nehman, an accredited officer of the congregation. He must reside at the Synagogue Chambers, and regularly attend the Synagogue service.

188. It is the duty of the Secretary to keep all the accounts of the congregation, and to take charge of all books and documents entrusted to his care, which he is not authorised to expose to the inspection of any one, except a member of the Vestry, without a direct order of the President : he must be present at all meetings whatsoever, take minutes for convening meetings when so ordered, and manage all correspondence relative to the affairs of the congregation, according to the directions he may receive.

189. He is to keep a regular register of the attendance of the Synagogue officers, whereby the President and Vestry may become informed whenever any one is absent from duty.

190. He is to keep correct register of births, marriages, and burials, for which he is entitled to a fee of two shillings and sixpence for every register of marriage, and one shilling for every one of birth. Every extract required from these Registers, entitles the Secretary to the fee of half-a-crown.

191. He is alsoto register all divorces and Chlitzoth performed by or under the sanction of the Chief Rabbi, for which he shall be entitled to a fee of two shillings and sixpence, unless the parties should, to the satisfaction of the President, appear to be incapable of paying for the same.

192. The Secretary must attend all marriage ceremonies, to attest the marriage contracts, for which he is entitled to the fee of two shillings and sixpence, unless the parties should plead poverty, when one shilling shall suffice.

193. He shall keep a book wherein the form of the contract shall be ready entered, the blanks whereof shall be filled up before the ceremony and signed by the same parties as the contract itself.

194. The keys of the Hayehail, Ark, Taybha, Desk and strong closet, the rolls of the Law, and all other effects belonging to or in the care of the congregation shall be delivered into his personal charge for all which and their contents he becomes responsible, and must make good all deficiencies that may occur through his neglect.

195. The Secretary is to find sureties to the satisfaction of the Committee, to the amount of not less than £200 and not exceeding £500.

COLLECTOR.

196. It is the duty of the Collector to collect all the monies due to Synagogue according to the direction of the Treasurer or Secretary.

197. He must pay over to the Treasurer, as soon as possible, all monies he may have collected, if the same should amount to the sum of £20.

198. The remuneration for his collection shall consist of a poundage on the sum collected, as shall be settled by the Committee.

199. He must find sureties to the satisfaction of the Committee in the sum of not less than £200 and not exceeding £500.

BEADLE.

200. It is the duty of the Beadle to open and shift the Synagogue in due time, every morning and evening, as well

as on every other occasion required ; and, when closed, he must deliver the keys to the care of the Secretary.

201. It is further his duty to superintend the cleaning of the Synagogue, seats, &c. and be careful that all the brass and other furniture be kept in proper order.

202. It is his duty to superintend the order of Kadishim, according to the settled regulations.

203. He must attend to all Vestry and Committee meetings, execute all orders, and deliver letters and messages as he shall be directed.

204. He shall have for his assistance an Under Beadle, who shall be elected according to Laws 211 and 219.

GENERAL LAWS RESPECTING THE SYNAGOGUE OFFICERS.

205. All persons in the service of the congregation may demand their salaries monthly, which the Treasurer is authorised to pay when due, but is not by any means allowed so to do in advance, which, if done, is at his own risk, unless the party obtain such indulgence by a Committee.

206. Any one of the officers in the service of the congregation who should be guilty of any failure in the duty appointed for him, or of any conduct inconsistent with his situation, shall be liable, in the first instance, to be fined by the President in a sum not exceeding twenty shillings ; but if the same be of a grievous nature, the President, in conjunction with the other Wardens, have the power of suspending such person from his office for the space of eight days, when a special meeting of the Committee must be convened to determine on the adoption of further measures ; such suspension, however, does not extend to the deprivation of his salary or other emoluments.

207. The complete dismissal of any salaried officer can only be determined by the Vestry.

208. All officers in the service of the Synagogue are held

free from all taxes or rents for seats as paid by other members of the congregation, and if they be possessed of the established privileges, they retain all the rights of members, but are not allowed to vote on any occasion while in office.

209. Any officer in the service of the Synagogue who shall have been presented with the established privileges during his being in office, is liable to be deprived of such rights by the Committee, on being dismissed for any offence.

210. Any salaried officer requesting leave of absence for a limited time, may obtain the same by permission of the Wardens.

ELECTION OF SALARIED SYNAGOGUE OFFICERS.

211. On all occasions of election for officers for the service of the Synagogue, whose salaries shall be ten pounds or upwards per annum, a proclamation shall be made in the Synagogue on a Sabbath, declaring the nature of the office. The necessary qualifications of the candidates, and the last day of receiving applications, the particulars of which are likewise to be affixed on the front of the buildings.

212. No person can be admitted a candidate for any of the aforesaid offices (excepting those of Chief Rabbi and Reader), unless he possess _____, or is the son of a member, such only being eligible, provided on investigation by the Committee, the party be found to possess the requisite qualifications and abilities.

213. In case no eligible person possessing the established privileges applies, it is in the power of the Committee to admit other persons, who are properly qualified, as candidates.

214. All vacancies occurring in any of the above offices shall be declared by the Committee within three months, excepting that of Chief Rabbi, which shall be determined on as early as convenient.

215. The admission of approved candidates from among the applicants for any of the offices aforesaid, shall be decided by the committee, save and except in the instance of Chief Rabbi, when the same shall be determined at a meeting of the Vestry.

216. The day to be fixed for the admission of candidates shall always be as early as possible, and not exceed six months from the day of proclamation, unless after due deliberation of the Vestry it should be deemed expedient to defer the election. In no case, however, shall the deferred period be prolonged beyond six months at one time.

217. The day and hour of election shall be fixed by the Committee, be proclaimed in the Synagogue, and affixed to the outside of the building in due time.

218. The election for Chief Rabbi, Readers, Clerk, Secretary, and Collector, shall be at a general meeting, consisting of the Vestry, together with all such members who pay at the rate of two guineas and a half or upwards per annum for the seat they occupy in the Synagogue, exclusive of what they pay for their wives and children.

219. All other officers whose salary is ten pounds or upwards per annum, are to be elected by the Vestry, and all those whose salary is under the sum of ten pounds per annum are to be elected by the Committee.

220. On the day of election, a list of the members entitled to vote shall be laid before the President, in order that such only should vote who are entitled thereto.

221. All arrears must be paid previously to the parties allowed to vote.

222. All elections shall be by ballot, and proxies from absentees allowed whose signatures must be attached thereto, expressing the name of the candidate to be voted for. Proxies can only be presented by persons who are themselves entitled to vote.

SERVICE OF THE SYNAGOGUE.

GENERAL ORDER.

223. It is indispensable that order and decorum should reign in the house of God; every person must therefore during prayer remain at his place, and conduct himself with propriety. Every act in defiance of this rule will render the offender liable to the fine of five shillings.

224. It is the duty of the Clerk to prepare the rolls of the Law conveniently for the reading of the portions ordained for every particular day, as well as to arrange the various investing ornaments, &c. suitable to the different occasions.

225. It is the positive duty of the Reader, or any other persons appointed to read the Law, to attend in the Synagogue on the day prior to every Sabbath and Holiday, for the purpose of rehearsing the portion allotted for the occasion, and to be careful in noticing any error that may have occurred in the manuscript of the Scripture, which might altogether desecrate the scroll, or require correction; the omission of such practice shall make him liable to a fine not exceeding twenty shillings.

226. It is also the duty of the person appointed to read the Law, to stand next to a youth about to be confirmed, during the time he reads the chapter or lesson, and not to quit the desk until the same be concluded; in case of , he shall be fined according to the discretion of the Honorary Officers.

227. On the great Hosannah, seven scrolls of the Law shall be taken out from the shrine for circuitous processions, the President performing the taking out and putting in, which shall be disposed in the following order: First, the other Wardens; next, the Treasurer; then the Overseer; after which the Chathan Tourah and Chathan B'rayshith, the Officers elect, and the past Wardens in succession.

228. On the feast of the Law, seven scrolls shall also be taken out for the circuitous processions, and presented by the President in the following order: Reader, Chief Rabbi, Chatan Tourah, Chathan B'rayshith, and the Honorary Officers, in rotation.

229. No person shall be allowed to join in the procession with the Lulabh and Ethrog, unless he be thirteen years of age.

230. No one is allowed to perform service at the desk, excepting the Readers, the Clerk, or such extra Readers as are additionally appointed on particular occasions, unless the same be required necessity.

231. The President alone has the power of allowing any one otherwise than the regular Readers to read on fast-days, on an especial evening service, on the minor Day of Atonement, and on the penitential season.

232. The permission to allow any stranger person to perform the regular service can only be given when sanctioned by the Committee.

233. No one can be allowed to hold a public discourse in the Synagogue, unless he be an acknowledged Chief Rabbi, or the head of any known learned religious society, or the head of a college in some foreign congregation; and such permission can only be granted by the Committee, together with the consent of the presiding Chief Rabbi. Discourses of this nature must be held at the afternoon service on the Sabbath.

234. All proclamations connected with religious services or observances, being under the direction of the Chief Rabbi, shall be declared in such language and terms as he shall direct (the sanction of the President being obtained agreeably to Law 13); but proclamations respecting the commencement of the Sabbath, as well as all such as shall be directed by the Honorary Officers, or the Board, shall be declared in the English language.

RESPECTING KADISH.

235. A list shall be regularly kept and posted in the synagogue by the Beadle, on which the names of the members and seat-holders, or their children, shall be written to notify the regular order of each individual's right to a Kadish.

236. The persons saying Kadish must place himself near the Tayblia (desk).

237. Any person whosever during the thirty days of mourning is entitled to one Fphillah Kadish each day.

238. If such person be a member or seat-holder, he is entitled to the Shir Hayacchood Kadish, in addition to the above.

239. Any stranger, on the day of the annual commemoration of a parent's death, is entitled to one Kadish after the Psalms or Mizmor; but seat-holders have the preference on this occasion.

240. In case the number of persons with equal rights exceed the number of Kadishim of that day, the preference shall be decided by gorel lot, which must be conducted by either of the Readers or the Clerk.

241. Members have an equal right with respect to Kadish, whether they be renters of seats or not.

242. A member or a seat-holder, on the anniversary day of a parent's death, has a right to the following Kadishim, viz. after Psalms, Prayers, the Unity Ode, and before Snina.

243. Such an anniversary occurring on the same day to both a member and a seat-holder, the member has the preference to the claim of the first Kadishim.

244. Sons of members who are themselves renters of seats, are considered with regard to Kadish the same as members, except the right of reading of Lamnatzayach, &c ; but in case they do not rent seats, they must be ranked the same as seat-holders.

245. Lamnatzayach, &c. may be read by members under the following circumstances, viz. : circumciser, mourner, or the keeper of the anniversary of a parent's death; the preference, however, to be given to the latter.

SUPERINTENDENCE.

246. The superintendence of order and the government of the Synagogue during service is the duty of the President, or, in his absence, of either of the other Wardens; but if none of these be present, the duty falls either on the Treasurer, Overseer, or any other person of the Vestry, according to their respective seniority in office; and, in their absence, upon the senior member present, who, for the time being, becomes invested with all the authority of the President.

247. Any person present refusing to act when called on occasions as before mentioned, is liable to be fined half-a-guinea.

248. It is the duty of the President to take the station of Segan, on the mornings of Sabbath, and festivals, and on every occasion when Segan is not disposed.

249. On all occasions when Mitzwoth are not disposed of, it is in the power of the President to present the same to whom he pleases; he may at any time dispense with the disposal of the seventh, last, and Maphtir, and present them to whom he thinks proper.

250. No one is entitled to purchase Segan unless he has the established privileges, who must take that station himself, and cannot depute any other to act for him.

251. The order of priority in Aliyoth, to be called to the Law, is as follows, viz.—

1. Chief Rabbi.
2. Wardens.
3. Treasurer.
4. Overseer.

5. Members of the Vestry, who have passed the offices, according to the said order.
6. The Treasurers of mercy-showing societies for the time being.
7. Those who have served or paid fine for the office of Overseer.
8. Members according to their registered seniority. The seventh, last, and Maphtir, being occasionally sold, are not included in this regulation.

**OF CHIYOOBHIM, PERSONS WHOSE DUTY IT IS TO BE CALLED
TO READING OF THE LAW.**

252. A boy on being Bar Mitzwah confirmed, and his father, or married relation, the husband of a woman, returning thanks after child-birth, are considered persons whose pious duty it is to be called to the reading of the Law on the several peculiar Sabbaths; as likewise every person on the day of commemoration of the death of a parent, or when in duty bound to return thanks on recovering from sickness or escaping from danger.

253. A Chathan bridegroom is also a Chiyobh on the Sabbath previous, and the subsequent Sabbath to his marriage; a widower, however, is only considered a Chiyobh the Sabbath after his marriage.

254. A bridegroom, or the husband of a woman returning thanks after child-birth, who shall fail to attend on the Sabbath morning service, on which he is considered a Chiyobh; or the parent who does not cause a boy to attend, to be called to the Law, when of age to be confirmed, shall pay a fine to be levied at the discretion of the Wardens, the bridegroom in any sum not less than five pounds and not exceeding ten pounds; and the husband of a woman returning thanks after deliverance, or the parent of a boy being Bar Mitzwah,

in any sum not less than two pounds and not exceeding five pounds.

255. Chiyobhim have no special claim to be called to the Law on the five following days; viz., the terrible days, the festival days, Sabbath-half-festival, Sabbath-afternoon service half-festival, New moon, and Mondays and Thursdays, excepting a youth who may become Bar Mitzwah on a Sabbath half-festival.

256. In case there be more than four Cohanim or Levites of equal rights, who are Chiyobhim on the same day, the preference shall be decided by lot.

257. Should the number of Chiyobhim exceed the portions allotted for persons to be called to the Law, the order of the preference to be given according to law.

258. Every person who is a Chiyobh as aforesaid on any particular Sabbath, must, on or before the previous Thursday, give notice thereof to the Secretary, whose duty it is to make the President acquainted therewith, as well as to give information of the amount of arrears such person is indebted to the congregation, in order that the same, if thought expedient, may be claimed and settled to the satisfaction of the President.

259. Any person being a Chiyobh, who, on account of arrears due, has by the President been refused the privilege to be called to the Law, cannot obtain the same by being presented therewith through the medium of any person purchasing the seventh, last, and Maphtar.

260. Any person being a Chiyobh, whose duty it is to attend this Synagogue, cannot be allowed to be called to the vacancy of the Law, or even have a Me Shabuyrach announced in any other synagogue, or at any private meeting Minyan, under the penalty of ten pounds.

261. The Chief Rabbi is considered as Chiyobh on the following days; viz., the Sabbath previous to every first day of the month, the first days of New Year, Passover, and the

Feast of Pentecost, as also on the festival of the Law, the Great Sabbath, the Penitential Sabbath, and the Sabbath of Vision.

262. Any person being called to the reading of the Law, and refusing to attend thereto, or who should profanely quit the desk before the appointed portion be finished reading, is liable to be fined according to the discretion of the Wardens in any sum not less than five pounds, and not exceeding ten pounds.

263. Any one refusing to accept a Mitzwah when presented to him, or who wantonly neglects properly and decently to execute the same, shall be liable to be fined two guineas.

264. A member whose son is to be Bar Mitzwah, has a right to the office of Segan; on that Sabbath, should the youth, however, be an orphan, his nearest relative being a member is entitled to that right.

265. The same privilege appertains to the father of a bride or bridegroom, or their nearest relative being a member, on a Sabbath after their marriage.

266. Should several of the above expressed cases occur on the same Sabbath, the right shall be decided by lot, according to custom; a parent, however, has always the preference, unless the Honorary Officers claim a priority.

267. The general order of the Krooim, persons to be called to the reading of the Law, shall be arranged as follows:—

The Wardens shall direct the formation of a list of members and seat-holders who are to be invited to the reading of the Law in rotation, according to seniority, in the following order:—

The Honorary Acting Officers.

All past Wardens and members of the Vestry.

The Treasurer of the Sacred Benevolent Society for the time being.

Those who have served, or paid fine for, the office of Overseer, although not members of the Vestry. All members, according to registered seniority.

Persons renting seats in the Synagogue.

This list to commence on New Year's Day, proceeding therewith until Passover, when the order shall begin anew. The Secretary shall send a summons to each person, apprising him of the day fixed for his being called to the reading of the Law; to which, if no answer be received, and the party fail to attend at the appointed time, he shall be fined two guineas.

268. A person not being a member, or a bachelor, under forty years of age, is not eligible to be called to the reading of the Law, or to officiate any Mitzwah, or the terrible days.

269. Whoever is called up to the reading of the Law, on Sabbaths and festival days, must offer at least sixpence for each of the three following charities, viz.:—General Almsgiving, for visiting the Sick, and for the repair of the Cemetery, in which Me Mabayrach, he is allowed to include the names of five of his relations, but must offer sixpence at least for every additional name he wishes to announce.

270. Ndaboth Donations can only be declared in favour of the Reader, Clerk, and Choristers, employed or sanctioned by the Committee.

271. It is imperative on any one who may be called to the Law to cause the Wardens and Treasurers for the time being to be announced in this Mē Shabayrach, having, however, the option of so doing collectively or individually, but in the latter case, he is obliged to name all those Honorary Officers who may be present; the same duty applies with respect to the Chief Rabbi, on whose account an offering must be made of not less than sixpence.

272. The concluding Mē Shebayrach comprises the offerings to the Free School College and the repairs of the Synagogue, according to the established custom.

273. Any person is at liberty to make offerings by means of a Mē Shebayrach without having been called to the Law, which, if on the Sabbath or festival day, must be declared before the 145th Psalm.

274. A special benediction may be expressed, praying for the recovery of the sick, or praying for the safety of any person on his travels, as well as for the repose of the soul, for each of which offerings shall be made.

275. All donations or legacies of the value of ten pounds or upwards shall be declared in the special Me Shebayrach, or the prayer for the soul's repose, which are regularly pronounced on the appointed holidays, the same shall also (when paid) be inscribed on the tablets appropriate thereto, and placed in the Synagogue.

OF CHATHAN TOURAH AND CHATHAN B'RAYSHITH.

276. Every year before Rosh Hashbanah, New-year's day, the Honorary Officers, with the assistance of the Secretary, shall make out a list of such members who have not served or fined for the offices of Chathan Tourah or Chathan B'rayshith, in order that two names may, by the Honorary Officers, be supplied according to the usual custom on the Penitential Sabbath before the reading of the Law for fulfilling the said offices; when the senior member shall, before Psalm cxlv., be declared as the Chathan Tourah, and the junior member as Chathan B'rayshith, and notice thereof be sent to the parties as soon as possible, the reply to which must be transmitted on or before the eve of the feast of Tabernacles.

277. Every person declining such service must pay a fine of ten guineas.

278. In the event of one or both of these parties refusing to serve such office, a new ballot shall take place on the first day of the feast of Tabernacles, subject to the same regulations as above expressed; and any reply of non-acceptance

must necessarily be returned on or before the second day of Chol Hamsed Tabernacles.

279. The delay of reply beyond the times specified by Laws 276 and 278 subjects the parties to the augmentation of the fine to the amount of twenty-five guineas.

280. In case of three or four refusals, the officiation of such appointment devolves to the Wardens, the designation of which shall be determined among themselves; and in such case the person so officiating shall be entitled to the sum of ten guineas towards the expense thereof.

281. Any person appointed Chathan Tourah or Chathan B'rayshith being at a distance exceeding twenty miles from London, and wishing to decline the acceptance of the same for that year, but who at the same time does express a desire, in writing, to take the office in the subsequent year, shall be considered as appointed for that year, but who at the same time does express a desire in writing to take the office in the subsequent year, shall be considered as appointed for that period; should he however afterwards decline or neglect to officiate, he becomes liable to double the original fine.

282. The Chathan Tourah and Chathan B'rayshith are at the period of their officiation to be placed next the Wardens when they must attend to be called to the Law on Sabbath B'rayshith as well as on the feast of the Law in default thereof, they shall each be subject to a fine of twenty-five guineas.

283. It is incumbent on the Chathan Tourah, and Chathan B'rayshith to offer on the feast of the Law to each of the three Charities not less than half-a-guinea and on Sabbath B'rayshith not less than five shillings.

284. On the feast of the Law the President shall present the rolling of the first scroll, to the Chathan Tourah, and the rolling of the second scroll to the Chathan B'rayshith, and on Sabbath B'rayshith he shall present the taking out and the putting in of the Law to the Chatham B'rayshith.

285. At the diversions processions on the great Hosannah and the feast of the Chathan Tourah, and Chathan B'rayshith, shall each be presented with a roll of the Law.

PRIVATE MEETINGS FOR PRAYERS.

286. No one can be allowed to hold a minyan or meeting of ten or more persons for prayers on any morning during the service of which the law is read, either at his own house, or in any room hired or borrowed for the purpose, in London, or within two miles thereof unless the same be sanctioned by the Honorary Officers, excepting persons during the seven days of mourning; any person violating the Law shall be fined the sum of ten pounds.

287. Should any person through illness be incapable of attending the Synagogue on the terrible days, and desire to have prayers read in private with Minyan, ten persons, on those days, the same may be allowed by the Wardens, provided that the produce of all offerings taking place at such meetings be paid over to the Treasurer of the Synagogue.

288. No person belonging to the congregation can be allowed to attend such meetings without the permission of the Wardens, excepting the unmarried sons of the party concerned, or the persons appointed to read prayers; all persons violating this law are liable to a fine of five pounds for each offence.

289. Any person belonging to the Congregation who shall, without due permission, let or lend an apartment for such purpose, shall, for each time that the prayers are so read, be fined in a sum not exceeding ten pounds, and should the parties be poor, and incapable of paying such fine or fines, they shall be excluded from ever receiving any benefits from the congregation.

290. Any member who, from any cause whatever, should cease to rent a seat in the Synagogue, and attach himself to

any other, shall inevitably lose all rights of established privileges, both for himself, wife, and children. It is, however, in the power of the Committee to re-admit such member in any way it should think fit.

291. Should, however, the wife or children of such seceding member wish to retain their rights according to Law 95, it is in the power of the Committee to allow the same.

292. The custom of proclaiming the birth of a male child, can only be allowed to members and renters of seats.

293. On Friday evening, when the first seven days' mourners are in attendance, the same shall, with the sanction of the President, be announced, for the purpose of their being received at the door, and condoled by the Chief Rabbi and Synagogue officers.

MARRIAGE.

294. Notice of every intended marriage must be given to the Clerk at least a week before its celebration, who shall communicate the same to the Secretary, that he may give information thereof to the President.

295. The permission of the President must be obtained previous to the celebration of the marriage ceremony, without which the Chief Rabbi is not allowed to officiate thereat; neither shall the Chief Rabbi be permitted to appoint any other person to perform such ceremony for any member of this or any other London congregation without such concurrence, nor can the President grant permission for the Chief Rabbi to marry a couple in any other congregation, unless the parties present a gift of not less than ten guineas for the benefit of the poor of this congregation.

296. All arrears due from the parties must be settled to the satisfaction of the President previous to the celebration of the marriage.

297. Every person not a member, is subject to the charge

of a fee for a licence, unless he has occupied and paid for a seat in the Synagogue during the space of three years.

298. Fees due to the Chief Rabbi and other officers, and their duties of attendance, are regulated under their several heads.

299. No marriage ceremony is allowed to be solemnized at any public-house, tavern, or assembly room, or at any temporary lodging taken in such houses, or in any other place but in the Synagogue chambers, or at the private dwelling-houses of the parties or their relations.

300. All marriages must be registered by the Secretary, who must likewise keep a copy of all contracts.

DIVORCE.—See Law 160.

BURIALS.

301. Members, their wives and children, have the right to be buried in that part of the burying-ground belonging to the congregation, particularly reserved for the burial of members without any charge for such ground; but all persons not being members, can only be buried in that part allotted for strangers, for which they must pay such fee as shall be fixed upon by the President.

302. All arrears due to the Synagogue from any person deceased, must be liquidated previous to the funeral.

303. In case of the failure of effects on the part of the deceased, and the incapacity of his relatives to pay the whole of such arrears, or the sum fixed on for the payment of the ground, it is in the power of the President to make such arrangements as he may think proper, and, if necessary, is even authorized to order the funeral expenses to be paid from the funds of the congregation.

304. In case any one not being a member should depart this life, whose friends should be desirous to have him or her

interred in the ground reserved for members, the same may be obtained by the Counsel of the Committee, the President to fix the amount of the sum to be paid for the ground.

305. The burial-ground is the property of the congregation, and under the control of the President and Committee; but the furnishing of funeral articles, and the arrangement of the ceremonies attached thereto, are under the discretion of the Burial Society, which although connected with the congregation, is regulated by a code of laws peculiar to itself.

306. All orders for interment must be given in writing by the President, who shall at the same time fix the place for burial, without which order the Overseer of the Burial Society cannot give directions for any funeral; and the violation of this law subjects the said Overseer to be fined the sum of five shillings.

307. Any person may purchase a peculiar spot of ground for interment, the terms of which shall be settled by the President, and be deemed binding as long as the party shall not have renounced the Jewish faith.

308. The above law for the purchase of a selected spot equally affects a member as well as any other; and in no case does such purpose put aside the laws respecting the payment of arrears.

309. At the burial of a member, the Readers and the Clerk must attend in their proper costume.

310. To guard against robbery of the graves, watch shall be regularly kept on the ground, the expense of which is provided for by the provisions of Law 136.

OBEDIENCE TO LAWS.

311. Any member of the congregation wilfully violating any of these laws (the penalty of which not being expressed) shall be summoned to attend and answer for the same at a

meeting of the Committee, who shall deliberate thereon, and to the best of their judgment inflict such fine as they shall think fit, which is unalterable, unless otherwise resolved by a similar meeting.

312. Any person guilty of offending any of the Honorary Officers in their official capacity, shall be summoned to appear at a meeting of the Committee, to answer and make satisfaction for the same, in such manner as shall be determined on by the Board.

313. Any member of the congregation who may conceive himself aggrieved by the act of the honorary officers, may apply for redress, in writing to the Committee, who shall inquire into the circumstances of the case at the first meeting after such application, and award justice accordingly. Should, however, the charge prove to be frivolous and vexatious, it is in the power of the Committee to inflict a proper fine on the complainant.

314. Any person refusing to attend a summons issued by the Committee, or the Vestry, is liable to be fined for the first offence, in any sum not exceeding one guinea; for the second in a sum not exceeding one guinea; and in such a sum not exceeding two guineas; and in such a sum as the Committee, or the Vestry, shall think proper to inflict for the third.

315. No member can be deprived of his established privileges, but at a special meeting called for that purpose, which must consist of the Vestry in conjunction with twenty-five members, renting seats at the rate of two guineas per annum, eighteen of whom, together with fifteen of the members of the Vestry present, shall form a quorum; the summonses for such meetings must express the purpose for which it is convened, and to which the party concerned must be specially summoned; and in making this decision, it will be necessary to determine whether this forfeiture of freedom shall affect the party alone, or include his wife and children: the concurrence of least three-fourth of the persons present at such a

meeting is necessary in order to make its determination valid.

ALTERATION OF LAWS.

316. Propositions for making any new, or the alteration of any old Law, can only be by means of a motion made at a meeting of the Vestry, due notice of which must be given in order that it may be maturely deliberated on at the meeting appointed, and the resolution thus passed must then be put forth for the adoption and sanction of a joint of the Vestry and members.

317. The alteration of any established Law, or the enactment of any new one, can only be effected at a meeting specially called for that purpose, consisting of the Vestry in conjunction with thirty-six members renting seats at the rate of two guineas and upwards per annum, twenty-five of whom together with fifteen of the Vestry, being present, shall form a quorum.

318. At all conjoint meetings of this nature, nothing can be discussed but such business as shall have been inserted in the summonses by which it was convened; it is, however, in the power of any member present to propose the alteration of any Law, which, when seconded, must be put from the chair, and such proposition, if agreed to, shall be referred to a meeting of the Vestry, according to Law 316, when, if the same be approved of, it shall be considered as a Law of the congregation, and be entered, signed, and attested as such accordingly.

319. The determination of such meetings must be entered in a Book of Laws, and signed by at least one Warden, two members of the Vestry, and two members of the congregation present, as well as attested by the Secretary, without which it cannot be deemed valid.

The transaction must also be proclaimed in the Synagogue,

on the first Sabbath or festival day following, and be posted near the door of the Synagogue, for the space of fourteen days at least.

320. But in all cases when the whole code of Laws be made anew, or the old ones completely revised, it shall not be necessary to proclaim them in the Synagogue, or to post them at the door thereof, but a copy of such Laws shall be forwarded to each member, on their being published.

ADDITIONAL LAW.

PASSED AT A MEETING HELD THE 7TH MAY, 1827.

All salaries to officers or servants of the congregation whatsoever, not exceeding the amount of ten pounds per annum, may be fixed by the Committee; but all exceeding that amount, or all additions to salaries already fixed at ten pounds per annum or upwards, can only be determined on by the Vestry at their meeting, the notice for convening which shall contain the specific proposition intended to be discussed.

The following letter will furnish an idea of the spiritual state of Judaism in this country in the year 1845 :—

“ Fearful things have been seen in the house of Israel; and those who hoped for peace are bitterly complaining. For the voice of war is heard in the camp of the *one nation*, the descendants of *one father*. How did it happen that while the wise Solomon yet sat in the pastoral chair, many of those who trusted in him did lift up their heel against him? They went according to their own will, and became a divided people.

“ When he was taken from us, we were a reproach to our neighbours; for they said, ‘ this people have no shepherd to guide them, and none to lead them of all the children they have brought up. Then did they run to and fro in distant lands, seeking for an instructor to be over them. They said unto him, be thou our ruler, let thy name be called upon us to take away our reproach.’

“ But ye, my brethren, ye yourselves are the cause of that which hath befallen us. For a long time you have neglected to instruct your children as ye were commanded, but delivered them either into the hands of those unintelligible in speech on whom was not bestowed the power of teaching, or such as did not set their hearts to teach them the holy scriptures, especially in the Hebrew tongue, such being in their eyes, but a secondary consideration. And when your children left the schools they could not search the *Book* of books; it was sealed unto them, thus they had neither law nor teacher. Consequently, when they entered the house of God, they honoured him with their lips, but their hearts were far from him; and their fear of him but as a command taught by man. Each trod a different path, they walked in the dark, and no light was vouchsafed them.

“Another evil has arisen amongst you. Hitherto, the Portuguese and Germans were as two distinct families, between whom there was no amalgamation. Boundaries were set that were impassable; each thinking that divisions for the sake of God were to remain for ever. And so did ye remain two parties until a third rose up to arbitrate between both. And they said: ‘Ye go not in the right way, neither the one nor the other.’ Since our eyes have become enlightened, we no longer fear to remove the boundaries which our predecessors have set to make our yoke heavy; they having ordained and taken upon themselves, and upon their children, to keep the festivals of the Lord two days instead of one. Behold! We keep the law like unto them, but we add not nought thereto, nor do we diminish aught therefrom.

“On account of this, as also on account of their having laid their hands upon our ritual, saying: ‘we (like our fathers) pray unto the Lord, but we like not the multitude of your rhymes and poems, which even your readers and ministers understand not. What hath the chaff to do with the wheat? Neither are we satisfied with many of the delegates you have chosen, who groped in the dark, like blind men; but in your opinion, while their voice was sweet, and their delivery pleasing, they were all that was desirable. Ye, therefore, in your great wrath, replied: ‘Behold, we are the majority; besides they are but unlearned seceders, therefore they have no portion with us.’ Thus did ye thrust them away, and numbered them not amongst ye. These are part of your ways, is it not so? Who contradict me?’

“And now I would ask you a question. Have you done well in what you have said or done in not remembering the bond of brotherhood? though their God is your God, and Him only they serve.

“And why should those who transgress the Arab Law be accounted worse than those who transgress the written Law? Do you not honour many who publicly break the command-

ments, if they are but lavish of their gold? And in order that they may present gifts, particular respect is shown to them, by calling them to the reading of the portion; and he only is considered great who, is richest in silver and in gold. Not so is the portion of Jacob, for in the house whereupon the name of the Lord is called, there are little and great alike; the rich and the poor.

“To you, brethren, I therefore call: Let your eyes distinguish rightly; there is a time to keep, and a time to cast away; a time to plant, and a time to uproot. Ye Portuguese, Germans, also the new sect which has risen, and is now established: Let there be a council of peace between you, even all of you together. Empower him—him who hath been chosen from among the people to minister unto you; and when you come forth voluntarily, you will then bless the Lord, who hath given you a leader unto righteousness. May the work of righteousness bring peace! Let your support strengthen the son of Mordecai, whose fame is acknowledged in all countries, and who came to us to teach, and bring us all into one covenant. To set fences in Judah, pointing out, thus far mayest thou go, and no farther. Let all come to him for judgment, both the blind and those who halt between two opinions.

“The Law shall they require from his mouth; the Law is not to perish from the priest, nor counsel from the wise. Let the priest pronounce the plague that hath been seen in the house *clean*, for it is clean. Let there be no more excommunications. Let one shepherd be over *all*, that all of you may serve the Lord with one accord, as Nathan shall direct you.

“And unto Nathan, the pastor, will I address myself:—

“‘Son of Mordecai! great among the Jews, accepted by the multitude of thy brethren, thou who speakest peace unto all seeking the welfare of thy people. Arise, come, strengthen thyself to annihilate excommunication from amongst us. And when thou hast fixed thine eyes upon this, and devised means

■ that the banished ones shall be expelled for ever, then will
■ thine horn be exalted, and thy glory become luminous. For
■ it is incumbent upon thee to collect our outcasts. Set thy
■ mind to bring the hearts of the children unto their fathers.

■ “Thou hast gotten thyself a name, and honourable things
■ are spoken of thee. Now then, go forth, seek the strayed
■ ones of the flock; thou wilt do great things, and thou wilt
■ prevail; for with judgment wilt thou maintain thy words;
■ and thy praise shall be declared to posterity. Even as the
■ eagle soareth unto heaven, so hast thou risen above us. Thou
■ hast taken of the tree of knowledge, as well as that of the
■ tree of life. And who knoweth but that thou art come to
■ thy dignity for such a time as this!

“Go, lead the people, who have received from the Lord's
hand double for all their sins. The congregations of Jacob
who proclaim the unity of *his* name, twice every day.

“Let not thine hands slacken, for a reward awaits thy
works. Let thy mouth be as a trumpet, to assemble the
heads of our congregations. Wise and virtuous men, such
among our brethren, as understand the times, consult together
to arouse those in whom the spirit sleepeth; also to open the
eyes of the blind, who are full of anger and wrath against
those who have the courage to speak of their faults, and of
the great defects.

“Be not dismayed at their voice, nor cast down at their
clamour, but answer the fool according to his folly. Fear
not! dread not!! How good and how pleasant is it for
brethren to dwell together.’”

The following two sketches appeared in the columns of the "Jewish Chronicle," soon after the death of Mr. Hambro'.

CONSISTENCY OF ULTRA ORTHODOXY.

Look on this picture,

Died last week, Joseph Hambro', Esq., the Danish Consul at the port of London, aged about 70.

The deceased was of Jewish parents, but had not, for the last thirty years of his life, conformed to the Jewish faith, not even to the observance of the Sabbath and Day of Atonement.

The deceased seldom, if ever, during his residence in London, mixed in Jewish society, and never attended ANY of the synagogues, nor their charitable institutions.

The deceased had his only son baptized at Copenhagen on the most sacred day in the Jewish ritual law, the Day of Atonement.

The son of the deceased married a Christian lady; and, being himself a Christian, is

And on this.

Died, in January last, Benjamin Elkin, Esq., an eminent West India merchant, aged 65.

The deceased was of Jewish parents, and throughout his life steadfastly conformed to the Jewish faith, and was a strict observer of the Sabbath.

The deceased was a regular and punctual attendant at his synagogue, and a most liberal supporter of every Jewish institution.

The deceased educated his sons and daughters in the fear of God, according to the Jewish faith.

The sons and daughters of the deceased follow the steps of their father in piety and unostentatious benevolence, being liberal patrons of Jewish education and of Jewish talents. The deceased was, for up-

totally unconnected with the Jews.

The deceased, about two years since, during a severe illness, became a privileged member of the Great Synagogue, Duke's Place, by right of purchase.

The deceased was buried in the ground belonging to the Greek Synagogue, on Sunday last, with all the ceremonies and rites due to a privileged member, the Rev. the Chief Rabbi, Dr. Adler, following the funeral, and the Rev. W. H. Ascher officiating.

The deceased left a fortune of upwards of half a million sterling, and bequeathed five hundred pounds to the Great Synagogue.

Sir Moses Montefiore attended the funeral from the residence of the deceased, and at its conclusion handed the baptized son into the carriage.

wards of seventeen years, a seat-holder of the Great Synagogue, Duke's Place, in the burial ground of which his wife and two children were interred.

The deceased was refused the funeral rite of a seat-holder—the presence of the official reader—on account of his having been a member of an excommunicated synagogue, although the Great Synagogue received his annual contribution of at least ten guineas a year up to the day of his death.

The family of the deceased, being disgusted with the restrictive terms attempted by the ecclesiastical authorities, buried him in the ground belonging to the West London Synagogue of British Jews, though it was the anxious and long-cherished desire of the pious Elkin to be buried with his wife.

We vouch for the correct features of both pictures.

The general respect in which that distinguished Hebrew scholar was held, will be seen by the following testimonials addressed to him. The first is from the Hebrew congregation; a deputation, consisting of the warden and elders, waited upon the doctor and read the following document to him:—

“October, 5610.

“Reverend Sir,—The members of the Birmingham Congregation, who have long felt the influence of your exertions in the cause of truth and knowledge, have unanimously resolved to request your acceptance of the accompanying sum of one hundred pounds, as a willing tribute to your merits.

“Inadequate as they admit this method to be of expressing their feelings towards you, and their regret at the suspension of your ministrations among them, they would fain hope that this, their homage to the energy and sincerity with which you have ever fulfilled your duties, may, in some measure, testify to the world their appreciation of your zeal and integrity.

“It will be gratifying to you, dear sir, to reflect that the benefit of your exertions will yet remain among us; that we shall often remember how you have taught us the knowledge of our God, and the healing sanctity of religion; and that the influence of your earnest sincerity for our spiritual welfare, and your honest vindication of Jewish principles against the calumnies of our assailants, will not have fallen to the ground; while the liberality of your sentiments, and the benevolence of your social character, will be ever registered among us with pleasing sensations of admiration and gratitude.

“Need we say that the departure of our esteemed pastor

is a source of deep regret to our whole community? We are yet cheered in the conviction that those talents implanted in you by God for the improvement of mankind, will now have a more extended sphere of action; and that we shall speedily welcome your return again to renew those literary pursuits and those pious exertions which have won for you the affection and esteem of every member of the house of Israel.

“Signed on behalf of the Congregation,

“S. K. MARKS,

“J. BLANCKENSEE, *Presidents.*”

The next testimonial is that from the Doctor's Jewish friends, who were desirous of evincing their regard for their pastor, who was about to leave them, perhaps never to return to them. A numerous deputation of the Doctor's friends, headed by the worthy Mr. David Barnet, who read the follow document:—

“October, 5613.

“Reverend Sir,—Previously to your departure from this community, so long benefited by your ministry, permit us to offer you this our expression of gratitude for your exertions, of admiration for your talents, and of good wishes for your future prosperity.

“When we recall the energy and activity with which, as our spiritual guide, you have laboured to excite our nobler faculties, and to induce us to love nature and religion—when we reflect on the examples of holiness and of probity where-with you have striven to awaken our sympathy—when we meditate on the lessons of morality and godliness which you have ever pointed out as our principles of action—when we remember your rules for our instruction and guidance, such as we could appreciate, and gladly adopt as our own, then

feel assured, dear sir, that to you, we were convinced, the affectionate gratitude of ourselves and our children is eminently due.

“ Aware of the arduous and honourable task you undertook from the first moment of your arrival among us, you have pursued the course to insure success. Even from early life the ready champion of Israel, your voice and your pen nobly vindicated our rights.

“ Your vigorous and extensive understanding, your sound judgment, and your clear and convincing eloquence, united with your unbending integrity, the independence yet moderation of your conduct, and the gentleness and benevolence of your private and social life, have deservedly won for you the esteem, the respect, and admiration, not only of ourselves, but of all ranks and every creed.

“ We have now, respected sir, the painful task of bidding you farewell, though we do all hope our separation will be but temporary. With this you will receive a feeble testimony of our affection and good wishes. May the Almighty guide your course through the pathless waters in pleasantness and in calm, so that the nations in a far-off land may speedily bask in that “living light” which, hitherto, they have but remotely admired. May the great Disposer of events grant you health, strength, and prosperity; and may He, in due time, restore you to us, again to enlighten our path, and to teach us how to love heaven.

ה' ישכרך מכל רע ישמר את נפשך ה' ישמר צאתך ובאך
מעתי ועד עולם:*

“Signed on behalf of the Contributors,

“ D. BARNET.

“ J. EMANET.”

* “The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.”—Ps. cxxi. 7, 8.

The Christians were by no means backward in testifying their regard for the Birmingham "Master in Israel." The following Address was read to the Jewish Doctor by the Mayor of Birmingham, in the name of the Doctor's Christian friends.

"To the Rev. M. J. Raphall, M.A., Ph.D., late Preacher of the Jewish Synagogue, Birmingham, a few of his Christian friends of various religious denominations wish to present, on the eve of his departure for America, a sincere though inadequate testimonial of their affectionate regard and esteem. They are especially desirous of recording their high appreciation of his character and demeanour in all the relations of public and private life—of his extensive learning in the several departments of abstruse and polite literature—of his cultivated talents, and commanding eloquence in the communication of the stores of his richly-furnished mind for the instruction and delight of others—of the benefits, conferred by his valuable courses of lectures, on all classes of the inhabitants of this neighbourhood—and of the generous services frequently rendered by him in different ways to various of the charities and other institutions connected with this town. They request his acceptance of the accompanying purse, containing one hundred sovereigns; expressing, at the same time, their regret that the shortness of the interval for preparation has prevented them from providing a gift more worthy of the occasion. They beg to assure him, on parting, of their earnest wishes for his health, prosperity, and happiness; of their prayers for his safety in his journeyings by sea and by land; and of their desire and hope that he may be permitted once more to land on the shores of Britain, and to resume his studies and his labours in a neighbourhood where his character is so universally respected, and his exertions in the cause of humanity and truth have been so productive of good.

"Signed on their behalf by—

"SAMUEL THORNTON,

Mayor of Birmingham.

"Birmingham,

"October 5th, 1849."

Similar testimonials were addressed to Dr. Raphall by several other congregations in this country. But though strong wishes were expressed for his return to this country, it was nevertheless evident that he left the country for good, and his transatlantic brethren secured him as their leader after he set foot on the antipodes.

The following document, which is preserved in the archives of the Liverpool synagogue vestry, will not prove wholly uninteresting in an historical point of view, as far as the Liverpool Jewish synagogue is concerned. It appears, that in the year 1829, a terrible fire broke out on a Friday night, the eve of the Jewish Sabbath. A young Jew took part in allaying the spread of the devouring element, and lost his life in consequence. The authorities of the synagogue would not consequently honour the remains of the deceased with the prescribed Jewish burial service, and hence the following letter :

“ February, 1830.

“ GENTLEMEN,—Permit me to lay before you a statement of the unfortunate death and burial of my late lamented relative. Strengthened as I am by the highest authority in Great Britain, the opinion of our chief rabbi, the pious and venerable Solomon Herschel, I am confident that as men you will sympathize with me, and as Jews you will endeavour to remedy an evil that yet hangs over our congregation.

“ I address myself to you as the free members of the community by whose authority we are governed—you who are responsible for the acts of your officers—to you I appeal, in the most sacred and solemn manner, not to treat me with neglect, but thoroughly to investigate this subject, and when satisfied that the grossest insult and outrage have been mani-

fested towards the remains of the deceased, which I humbly think nothing can palliate, you will grant me that indulgence which I shall respectfully request.

“ From the commencement of this affair, an unfortunate delay has taken place which has prevented the possibility of the most earnest wish of his relatives being carried into effect, —the disinterment of the remains of the deceased, and a removal, with all proper rights and honours, from the isolated spot now occupied, to that part (in regular rotation) in our burial ground which has always been allotted to our dead. I assure you that the suspense has kept me and my afflicted wife in continued mental agony, first to await your sanction for me to ask the opinion and advice of the highest Jewish tribunal in this kingdom, and then to wait until such opinion having been obtained, shall have been committed to your consideration.

“ Twelve weeks have elapsed since this unfortunate occurrence took place, and yet I feel so strong an impression of it, as if it were an invocation of the departed spirit, to obtain those rights which were so shamefully withheld. I fancy I hear shrieks for justice, which I cannot grant ; I am chilled with the reflection, and tormented with the most painful considerations. What can I answer to my children, when they shall, with God's help, grow up, and attend a funeral, and behold with tearful eye the grave of him upon whose memory no stain was fixed, in an isolated spot, a disgrace to the living world, —wherefore was our poor, ever-to-be lamented relative interred here? Shall I tell them it was owing to the mistaken judgment of the executive of an enlightened and intelligent congregation, that this had occurred? Shall I tell them that he who was a martyr to the most generous feelings, in assisting to rescue life, and in preventing with others the further spread of the devastating element, having for that purpose, though only as spectator, ventured on the Jewish sabbath into the burning premises of

a Christian, was in the bloom of life cut off by an all-powerful hand; and yet, by the ill-judged decision of local rabbies, was deprived of the last rights which we can pay to the mortal remains of our departed friends?

“Have we not been the most polished nation of the world, possessed of the most refined laws? and shall an act be recorded of Jews, that would disgrace even the most barbarous people under the sun? Shall it be recorded of the descendants of Abraham, that their dead are subject to silent indignancy, and liable to ignoble usage? Had my unfortunate relative left a widow and orphans, what apology could have satisfied them for a mistaken deviation from our written and oral law, by which was inflicted a disgrace which will last for ever?—a disgrace which was undeserved, an act for which you are all amenable, yet in which none of you could possibly have conspired? Men of Israel! I invoke you, by the most sacred and solemn prayers, to grant me every right that lies in your power. I implore you, in the name of his afflicted, widowed, aged mother; in the name of my sorrowing wife and children, to act in a manner that will in some measure assuage their grief and sooth the anguish of their souls.

“When the question shall be agitated about the emancipation and promotion of our British brethren to that station which we hope will be granted them, in this free and enlightened country, to be incorporated with the rest of British subjects, and to enjoy equal privileges, let it not then be whispered that some of the descendants of Abraham had so far degenerated from their former dignity, as belongs to a nation affording a noble example to the world, as to have refused sepulchral rites to the remains of a poor youth who had lost his life in the most praiseworthy act, and to have consigned his remains to the very spot marked out only for the self-destroying hand! His mother yet weeps over his doom; every letter from her is watered with her tears, as if seeking for consolation. How can we afford it to her, whilst

this act weighs so heavily upon our hearts? yet to acquaint her with the particulars would rend afresh the wounds of maternal agony, and despair would be followed by distraction.

“Remember, gentlemen, that conducting the funeral was no office nor duty of mine. Had the corpse been in my house, and not in a public-house, to which it was conveyed on being found, for the coroner’s inquest, six days after the falling of the ruins upon it, this scandal would have been avoided. I watched day and night upon the ruins whilst the men were digging, and when the remains were found, I felt an inward satisfaction—at what? not at a spectacle that would have chilled the heart of a man possessing the strongest nerves, but at the only pleasing thought that could in those moments of agitation have arisen in the mind, that these remains would be honourably and decently interred, and this (at that time the very summit of my wishes, and the only desire of my heart) was frustrated by a measure the most contrary and the most unexpected.

“Money was required of me, and it was paid; this was the ultimatum of my duty. My next consideration was to raise and comfort the drooping spirits of my poor wife, who was then in the last month of pregnancy, and who fainted in my arms, after she had lifted up her hands and thanked Heaven that her brother’s remains would be brought to קבורה burial. Better had it been had they lain undisturbed in their first burial place, occasioned by the hand of God, in the falling in of the burning and awe-striking pile upon them, than to have been removed as they were.

“The excuses set forth by your religious officers would never have entered their minds on the day of the burial—such were the after-birth of this sad transaction; for I understand that they defended their conduct most strenuously in every company they entered. Let me tell you, respected gentlemen, that prayers during the seven days of mourning would never have been suffered to have taken place

in my house had I not insisted upon it, in the most determined manner; so convinced were they that my unfortunate deceased relative was treated as he deserved. You must therefore understand that it was not the killing of poultry that caused one of your officials to have been absent; neither was it to administer medicine to a sick relative, that had caused the other also to be absent from the funeral; for I ask, were their duties upon such occasions ever before broken into, or would they before have dared to urge these grounds for a breach of one of the most solemn and important duties they have to perform?

“I now beg to advert to their shifting scheme,—that the spot into which he was thrust is not *כֵּן הַצַּד* or secluded part of the cemetery, reserved for the unfortunate creature alone who knowingly takes his own life away, but that, as the whole cemetery would be filled up in time, consequently the disgrace will sooner or later be effaced; but not till many of you shall have resigned their bodies to fill up the intervening space. Gentlemen, in the investigation of so solemn a subject as this, the strictest truth should be observed; for to quibble and equivocate over the ashes of the dead is the worst degree of profanation; and better would it have been for your officers to have shielded themselves under the plea of forgetfulness of the peculiar Rabbinical law applicable to this case, than to endeavour to stifle our feelings by such trifling equivocations and puerile inventions.

“I appeal to you, Mr. President of the congregation,—you whose words never can be doubted, whether you did not rise three times in the committee, and object to my relative being placed in a secluded part, but were overruled by the presumed learning of your mis-judging officers, whether they did not give it as one of their reasons that the deceased was to be considered as one *מַעֲבֵד עַפְמוֹ לְדַעַת* who had knowingly thrown himself into the flames!!

“Is it then possible for these learned gentlemen to have

acted on that under two contrary impulses, that it was, and was not, a secluded part? If it were not so, why not place him in the same line and direction as has been observed in your burial-ground from its foundation? And if it were so, how can it now be made to appear the contrary? Again, I respectfully ask, Where would you have placed the remains of one who had actually destroyed himself? Surely in the very spot which my unfortunate relative now occupies; and impressed with this feeling, will you suffer yourselves, gentlemen, to be lulled into a belief that he does not occupy the isolated, marked, and degraded spot which he actually does? What will our venerable chief Rabbi say to this equivocating excuse, which shows a greater want of sufficient acquaintance with the Jewish rites and ceremonies than that in which the first breach of duty originated? He surely will tell your officers, that in the event of our burial-place being filled up, a certain limit and distance of so many yards must be observed between the graves of those who died by the will of God, and those who effected their own destruction. Had your officers told me that, owing to the approximation of the Sabbath, common decency could not have been shown to the corpse, and that their absence would have been unavoidable, and that, notwithstanding its decomposed state, the funeral would have been better delayed until the Sunday following, could I have objected to it? Had I known that not even a black cloth would have been brought to cover the coffin—that not a prayer would have been uttered, nor the least ceremony performed, could I have objected to a delay of two days, if the body would have been inclosed in its wooden casement on the Friday? Need this to have been asked of me, absorbed as I was in grief, and overwhelmed with the sorrow of two fond sisters for the loss of an affectionate brother? But, gentlemen, I have yet to unfold the mystery of this breach of duty. Even in the reign of superstition and ignorance such a reason would scarcely have been allowed as that which

actuated the minds of your mistaken officers. They ultimately defended their treatment upon the ground that the deceased was not an orthodox Jew, and that, when they once conversed with this unlearned youth upon scriptural matters, he had made rather light of them. Are not these men installed to reform the living, without holding a tribunal over the dead? Are they paid for teaching us to forsake our evil ways, or to consign the remains of the unbelievers to the spot of ground set apart for the self-destroyer? Let them rather go from house to house on the Sabbath-day, and beg of their heterodox inmates to close their shops and keep that day holy. Let them attract the attendance of the whole congregation to the synagogue—to their discourses or lectures upon moral and divine subjects. Is there not sufficient work for them to do in teaching the law and the prophets to the living, without being arbiters over the dead?—whose belief might, alas! have been strengthened by salutary instruction, and whose knowledge of religion, like that of many more of us, might only have been gathered in scraps from our intercourse with each other. Gentlemen, in my remarks respecting your officers, I have only considered them in their official capacity. In private life I esteem them, and until this affair took place, I was, with you, equally satisfied with their public labours. If in this address language has escaped me that might not appear the most respectful, as due from me to them, I hope you and they will charitably impute it to the overwrought feelings of my heart, and to the continual revival of the solemn subject by my tender wife, who has been miserable since its occurrence. It is in your power, and in theirs, to make some atonement; but how it is to be effected, I cannot take upon myself to dictate.

“Convinced that a wrong course has been pursued, it is your and their province to seek the opinion of our venerable chief Rabbi, for such directions as will not only allay the acute feelings of relations, but also take from you the im-

pending retribution of that great Being who never yet suffered the ashes of the dead to be profaned with impunity. But in seeking this opinion, I am assured of your nobleness of mind, not to suffer untangible exculpation, or shifting equivocation, to be used, for the one cannot be allowed, and the other will only extend the evil.

“Gentlemen, I feel easy at unburthening my miserable feelings to you. I respectfully beg of you to copy this address into your congregational books, that it may be a lasting record that the relations of the deceased were not silent spectators, in their having endeavoured to get his rights restored. If disinterment is now impossible, I hope that you will suffer a monument to be erected in Hebrew and English, stating how this deviation from our usual mode of interment originated,—a measure at variance with the Jewish law and custom.

“I call upon you, as fathers of families, to whom the casualties of life might also occur, and deprive you of those you hold most dear, to take this subject into your most serious consideration; and by practising the essence of charity and religion, in remedying this evil to the utmost of your power, bring down the blessing of Heaven upon you, and ensure to you the respect of an enlightened world.”

The chief Rabbi's decision was, that it was too late to disinter the body, but ordered that the officers of the Liverpool Synagogue, accompanied by ten men of full age, go to the grave of the deceased, and beg pardon of the remains, for having been treated ignominiously. See “Cup of Salvation,” pp. 403—407.

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